In one ioynt-vnion [illegible] agree,
That then another Oedipus shalt be, [illegible]
Expounding what's most darke; whilst [illegible]
Enuying th'ingenious musiche of the brain,
Sits mute to hear thee speake; but thy [illegible]
Is fame, respect, preferment, and regar[illegible]
Such fate attends that man, that [illegible]
Friendly to reade the [illegible]
Seeing men from beasts this little diff[illegible]
Man can discourse and laugh. Then he [illegible]
Thee these indowments betterd for to be [illegible]
Take this Discourse or wits Monopoly,
And such sweet profit of it shall ensue [illegible]
(As what indeed is euery good mans d[illegible]
Honour and fellowship amon[illegible]
From whence this ben[illegible]
As hearing, reading, and calme conse[illegible]
Where man's most safest, shuns the [illegible]
Of hasting time; time's onely lent [illegible]
His wayes t'examine, Arts [illegible]
Be then adiertis'd, this Hel[illegible]
Bespeakes thy future good, [illegible]
Knowledge into thee; and the gene[illegible]
Will know thee fit for all societies,
If in thee, all or none of these finde room[illegible]
Others will speake, whilst thou with [illegible]
dumbs.

W. Lor[illegible]

R[illegible] a Statuary on a stone,
Conceits what image he may form thereon
[illegible]ils his thoughts; then his industrious hand
[illegible]th the needlesse matters, and so scans
[illegible]urs period, and to all declare
[illegible]ing creature beautifull and faire.
[illegible]ur Artizan, more to expresse
[illegible]rew of great volumes in his lesse;
[illegible]ours to present vnto thy view
[illegible] model, ancient, and yet new
[illegible] Additions, and the whole so till
[illegible]lke, or walke; or taste, or what you will,
[illegible] Garden [illegible]h but forth your hand
[illegible]'s flowers, but wish for and
[illegible]and,
[illegible] page, as fancy may inuite you,
[illegible]euenall Arbor may delight you:
[illegible] then to stay you at the dore,
[illegible]aker, and peruse it or'e.

In

In praiſe of his Helpe, and him [illegible]
hath holpe vs to it.

HE that deſires, what he ſhould moſt a[illegible]
That would with eaſe & little coſt a[illegible]
That's worth much labour and a large e[illegible]
May haue the goodneſſe of his wiſh from h[illegible]
Taught us hee'l pleaſe to take it: nor let [illegible]
Make any one turne from it, 'cauſe there's [illegible]
A Sphinx propounding Riddles: 'tis not [illegible]
Propounded onely; theſe expou[illegible]ded h[illegible]
By the diuiner thing: and by this thus
Is ſimple Dauus made an Oedipus
An vnderſtanding man, a man that knowes
What man is then, when like a beaſt he goes
Vpon all foure; when he but cries and [illegible]
Making a morall from his mo[illegible]
Of infancy in manhood: when from grace
Man falls ſo often in this ſpan-like race,
Run from his birth to dying: One that [illegible]
What man is then when he on two legs goes,
With circumſpection walking, when it [illegible]
This world all ouer, and from thence is led

[illegible] end of his creation; thence transcends
To th' power had ne'r beginning, neuer ends.
One that thus knowes when he againe begins
To leaue to be so; when Times loathed Twins,
[illegible] and Diseases shake him; when h'as lost
[illegible] spring of youth, wearing a hoary Frost
[illegible] is head and beard, and in his blood
[illegible] coldnesse: when (as hauing stood
[illegible] many winters) he's like winter now,
[illegible] d all ouer: to the ground would bow,
[illegible] that his staffe supports him. One that knowes
[illegible] 'tis on foure, on two, or three legges goes.
[illegible] what becomes these changes: thou hast here
[illegible] rate, that cost the Author deere,
[illegible] expence and labour. Here (I say)
[illegible] collected, what once lay
[illegible] volumes: Here the old and young
[illegible] no more then their own mother toung,
[illegible] brought, (as gold from vnderneath the
[illegible])
[illegible] dden tongues, a treasure in its birth,
[illegible] ble, a more worthy prize:
[illegible] makes men rich, this makes men wise,
[illegible] if thou know, thou'lt loue; if loue, thou'lt
[illegible]
[illegible] Guide that [illegible] where those trea-
sures lye.

Tho. Brewer.

The

The Resolution of the Riddler, or a further illustration of the Subiect, Purpose and Scope of this Booke, as it now proceedeth in this eighth and most complete Edition.

SPhinx olim è scopulo (si talia credere fas
Si quis iter faceret coram illa forte viator,
Detento solita est, migmata ponere mira,
Quæ si mentis hebes vitio non soluere posset,
Ex improuiso veniens, volitantibus alis
Vnguibus in rupem miserum scissura tra-
bat, &c.

All which, thus followes more lar[illegible]
Englished and explained.

SOmtimes in Thebes *liu'd, as old ancient*
A three-fold Mōster, wch did rule & r
Fac'd like a Virgin, on his back were wings
Clawes like a Lyon: thus the Poet sing
This monster subtilly lay, shewes but h
To each kinde passenger to purchase gr
Hauing obtain'd his end, he speedily
Conducts them to a rocke, steepy, and high
Where to his company he doth propou
Such obstruse Riddles, that no one could

...allowest meaning: allinrag'd he drawes,
...discouering to their sight his wings & clawes)
...hems to the brow o'the Rocke, and speedily
...precipitates their bodies in the Sea.
...At length came reuerend Oedipus that way,
...and vp the Mount got, hasting to assay (wel
...Sphinx dark'st discourse: this Monster seeing
...his willingnesse compelled him to dwell
...With him o'the Mount, obscures his wings and
...clawes,
...And with his virgins face attention drawes:
...here to wise Oedipus he did reueale
...the darke glad mysteries of wits commonweale,
...nabling him, whats'e'r propounded were,
...should resolue, and with much honor cleere:
...Oedipus, within my serious thought
...willingnesse hath much affection wrought.
...those dull Davus's that erst were lur'd
...raine their owne good, to themselues pro-
...'d
...hire of folly: Ignorance is then
...d, that ouerwhelmes the basest men:
...stime, Reader, thou art satisfi'd,
...this Sphinx was, a monster, yet affi'd
...owledge, sure thy better forme
...should equall his endowments, th'ignobler storm
...Of shame and ignominy thou here mayst shun,
...hen once this rage in reading thou'st begun:

For

For Churlish Sphinx, *thou hast kinde Oedipus*
Which to thy labour is propitious:
Sixe welcomes thou hast giu'n him, but one
more,
This eighth impression bettereth all his store
Of former helpes; yea, each peculiar sense
Shall hence receiue diuine intelligence;
For as the youthfull Spring, or beauteous May
Put on their best robes glorious and gay
For each beholder, in't the studious finde
Matter of meditation for the minde.
So of this booke, to all 'tis sent to view,
For 'twill their Genius *nobly oft renew:*
Pleasure and profite still become the wise,
Then wisely reade, and wisely sympathize
The Authors paines, to what he saith and
Learning was still, the worst and best
friend.

W.

Ad amicum suum candidum
& cordatum.

WHat lay imprison'd and confin'd alone
Onely to deeper apprehension,
To severall Authors diversly distract,
Is here collected, and in one compact. (dry,
Here's helpe for those whose wits and braines are
And for Discourse an eighth times new supply:
Which our unwearied Author once more sends,
That would be still a Helper to his friends.
Matter and Forme, two Pillars that vphold
And decke forth story, like rich stones in gold:
Here neatly married in harmonious skill,
Store of Matter and Discourse at will.
If some rude hand shall sever either,
Grace was found in both, is lost in either.
If breach thou find betwixt these twaine,
Then the Priest to marry them againe,
As thou shalt hardly need, for they have stood
Many yeres trials, and approv'd them good.

H. H.

A

A HELPE TO DISCOVRSE.

Inductio.

TO begin in GOD, is the best foundation that can bee layd, as testifieth both experience, example, and consent of ancient sacred, and prophane Writers. After which president, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed:

1. In Diuine Propositions.

Qu. *WHat is the most ancient of all things?*

A. GOD, because hee had no beginning.

Q. *Wherein doth he most manifest himself?*

A.

A. In the Scriptures, the Heralds of his Truth, and the witnesses of his Mercies.

Q. *Wherefore are the holy Scriptures, containing the mystery of mans saluation, fouldedup by God in such obscurity and darkenesse, as sometimes* Maximilian *the Emperour, in the first of his eight questions to the learned Abbot* Tritemius *demanded?*

A. The holy Scriptures (as a Father saith) vnlesse they be read with that Spirit, by which it is beleeued to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know and be gouerned by it, cannot be vnderstood, but remaine as a dead letter in the efficacy thereof.

Concerning whom, yet further S. *Gregory* saith: Though they haue in themselues that height and depth, wherein their mystery may excercise the wisedom of the Learned, yet haue they also that easinesse and plainenesse, that the simple may be comforted and taught; being in themselues that wonderfull Riuer, both shallow and deepe, wherein as the Lambe may wade, the Elephant may swim.

Of whose depth, S. *Austine* thus speaketh further: The holy Scriptures are thus written

ten

ren, saith he, that by their h
may be abased, as with the
simple may be comforted
That it is our dulnesse of
seeme so hard vnto vs, a
hearts, which cannot be
by him which hath the
opens where no man shuts,
man opens, which only can open

And therefore, as another
God hath not wrapt vp the
ries of Scripture in such obscurity, as en
ing mans knowledge, but that the stud
and industry of man might be the more pr
fitably exercised: adding withall, Tha
man ought to be too much dejected,
he cannot vnderstand euery mystery the
in, for that there are some things, that to
ignorant of, though they may somew
subiect thy presumption, will not endang
thy saluation; for that all things are no
necessary to be perceiued of all. And there
fore, according to S. *Austines* rule, if thou
louest the Law of God, manifest it, in re
uerencing that which thou vnderstand
not, as in practising that which thou do
vnderstand; and thou shalt haue first wh
withall to drinke, after stronger meate

esse thy selfe with patience,
hilst we are in this mortal
eine but as in a mirrour:
wee shalbe translated to
e, where God himselfe
lemaster, and then wee
is, where all shadowes
bstance only is embraced;
cended, wee shall know the
ither argued or debated of in
y Region, where wee liue a-
ng doubts.

Q. *What were those three coniunctions St Bernard so wonderfully wondred at, the like whereof neither can nor shall euer be done againe vpon the face of the earth?*

A. Three workes, three coniunctions with that omnipotent Maiesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, euen such as the very Angels were amazed at it:

1 Coniunction of God and man.

2 Of a Mother and a Virgin.

3 Of faith, and the heart of man to beleeue this.

Q. *Which is the greatest of these coniunctions?*

A. The first coniunction is wonderfully

fully great, wherein is conioyned earth and GOD, Maieſty and infirmity, ſo much vileneſſe, and ſo much purity; for nothing is more precious than God, nothing more vile than dirt. The ſecond no leſſe wonderfull; for by the eare of man it was neuer heard, nor by the heart of man euer conceiued that a Virgin ſhould bring forth and become a Mother, and that there ſhould be a Mother that ſhould yet remaine a Virgin. The third is inferiour to both firſt and ſecond, but not leſſe ſtrange, that mans heart ſhould haue power to beleeue this.

Q. *How many ſeuerall wayes ſince the beginning of the world, hath God brought forth man?*

A. Foure wayes, according to *Anſelmus*, which are theſe: 1. A man without the helpe of either man or woman, as *Adam*. 2. A woman out of man, without the helpe of woman, as *Eue*. 3. By both man and woman, according to the common courſe of nature. 4. Of woman without man, as CHRIST.

Q. *By the coniectures of the learned, ſay how many thouſand yeeres from the Creation was the world ordained to continue?*

A. Six thouſand yeeres, becauſe that as in ſixe

fixe daies the World and all that therein is, was created, and so God rested the seuenth; so therupon it is probably collected, that in 6000 yeeres, which are but as fixe dayes in Gods account, it shall againe be dissolued: after which shall follow an euerlasting Sabbath of Rest. Of this opinion were many of the Fathers, and other more moderne Writers; as that there should be two thousand yeeres before the Law, and two thousand yeeres vnder the Law, and two thousand yeeres vnder the Gospell.

Q. But of this what shall I determine?

A. Let this Doctrine then suffice thee, and all other good Christians, that wee are religiously to expect the end of the World, and the comming of Christ; and so daily expecting, prepare our selues thereafter: but not curiously to pry into those hidden and vnreuealed secrets, not imparted to men or Angels.

Q. Why almost among all Nations, is the Name of God expressed in foure Letters?

A. The Learned agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere prouidence of God, which otherwise could not be: as among the Latins, it is *Deus*; the

Ægyp-

Egyptians, *Theut*; the Persians, *Syre*; the Hebrewes, *Adoni*: the Greekes, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to signifie, that as his Name consists in foure Letters, so his Mercy hath a relation thereunto, in that he will haue his Elect gathered vnto him from out of the foure Quarters of the World.

Q. *What are those things that cannot be defined.*

A. The Schoole-men affirme GOD, for his exceeding formosity and beauty; Sinne, for the exceeding deformity and lothsomenesse: the first matter, for the exceeding informity and inexistency.

Q. *What number is the most vitall among men?*

A. Eight: because eight soules were only preserued in the Arke, and eight onely in the Scripture mentioned to be raised from death to life.

Q. *Since* Adam *and* Methusalem *liued* 900, *and odde yeeres, why did God neuer suffer any to accomplish* 1000.

A. The most of the learned are of opinion, that this is not without some deepe mystery: and which may be, partly because a thousand yeeres hath a type of perfection.

God

God neuer suffred any to fulfill it, to shew that there is no absolute perfection in this world.

Q. *What is man and his perfection in the world?*

A. Man, in this world, is as it were the compendium or epitome of all Creatures: for seuerall Creatures liue in seuerall Elements, as Water-fowles, and fishes in the water, Birds in the ayre, Beasts vpon the earth: but man enioyes all these; with his head he lookes vp to heauen; with his mind hee lookes into heauen; with his feet hee walkes vpon the earth; his armes keepe the ayre, as the Birds flye; with his eyes hee contemplateth heauen and earth, and all sublunary things: hee hath an essence as other bodies, produceth his seed as plants, his bones are like stones, his blood like the springs in the chanels of the earth, his haire like the grasse, the ornament of the earth, &c. he liues as a Plant, flourisheth as a Tree, for man is as a Tree turned vpward, his feet are like the boughes, his head like the roote, his body like the trunke. Beside, some creatures *are* onely, as *Starres*; some *are*, and *liue*, as *Plants*; some *are*, *liue*, and haue *feet*, as Beasts; some *vnderstanding*,

as

A. 1 He that knowes, and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learneth not.

Q. Whether was there any writing before the Flood? and if, how preserued, notwithstanding the Deluge after it?

A. It is answered: We haue no writing before the Flood: yet S. *Inde* doth somwhat insinuate of the writing of *Henoch*; and *Iosephus* and others write, that he erected two Pillars, the one of bricke, and the other stone, wherein he wrote of the twofold destruction of the world, the one by Water and the other by Fire; which by Tradition was preserued to the dayes of the Apostles.

Q. What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pauement of the Temple?

A. Some thinke it was the same that he spake: *Hee that is innocent, let him throw the first stone at her*: Others thinke it was this: *Festucam in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. What Booke did Samuel *write, besides those two in Scripture that beare his name?*

A.

A. A Booke of the Office and Institution of a King.

Q. What Bookes did Salomon *write, beside those extant in Canonicall Writ?*

A. Salomon wrote three thousand Parables, and fiue thousand Songs, besides that *ingens opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope vpon the wall, all destroyed by the Babylonians, at the destruction of the Temple.

Q. Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?

A It is answered, there are some that seeme euill vnto vs, which yet are not simply euill of themselues; for no substance is simply euill of it selfe: and the Scripture teacheth vs, that Serpents were created a-mong other creatures; yet God propounded that all were good: but that some creatures are now hurtfull to man, that is not to be attributed to the first creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no creature should haue beene offensiue vnto him, but ouer them he should haue borne a willing subiection. For God made nothing euill, neither doth he make sicknesse, barrennesse, lamenesse, or the like: but they rather haue

haue deficient then efficient causes: as the want of health, his good creature, is the cause of sickneſſe: the withdrawing of light, the interpoſition of darknes, and ſo the like:

Q. *What Name was that among the Iewes ſo highly reuerenced, that it was onely lawfull for the Prieſts to name it, and that but at the ſolemne Feſtiuals?*

A. The Name *Iehouah*: a word conſiſting out of ſeuen Letters, and yet all of the fiue Vowels, according to this Verſe:

Quinque ſimul iunctis conſtat vocalibus vna
Dictio, & eſt magno maius in orbe nihil.

Fiue vowels ioyn'd together make a Name,
In Heauen or Earth, none greater than the ſame.

Q. *What amongſt other, are held to be things of great difficulty in Scripture to beleeue, and of the greateſt oppoſition to ſenſe to conceiue?*

A. Some think, the creation of the World being made of nothing: ſome, the conſeruation thereof, and all creatures therein: ſome, the Incarnation of the Son of God: others, the reſurrection of the fleſh. Beſides theſe, there are ſome that think Noes Arke, and the vnion and preſeruation of ſo many diuers creatures in it, ſo many months fed, ordered and at laſt ſafely deliuered out.

Q. *In how many Chapters and verses doth the Canon of the old Testament consist in?*

A. In 777 Likewise the Iewish Rabbins haue collected to be in the books of the law verses 5845, In the Prophets, 9294. In *Hagiographa* 8064. In the Bookes of Apocrypha, chap. 173. In the new Testament, chap. 260. *Malachy*, which is the last of the Prophets, stands as the porch betweene the old and new Testament, whereat (as *Tertullian* saith) *Iudaisme* ends, and *Christianity* begins.

Q. *Where was God before hee made the world?*

A. S. *Austine* notes this as vaine a curiosity to enquire; as it is to demand what hee did before he made the same: and yet to giue the curious some satisfaction, to the first he answers; That God dwelt in himselfe, by himselfe, and was God to himselfe. And for the second, He was not idle, in that he chose vs before the world, & purposed in himselfe the Creation of all things. But he that will further busie himselfe to pry into this Arke, how all things could be made by his word; why God made choyce of a remnant, and rejected the greatest part, and the like; let such questions, say we, amaze the curious, and humble the wise, and let it be thought

sinne

sinne in vs to haue a tongue to speake, or a heart to thinke, where the Spirit of God had now a pen to write: and let such be answered as S. *Augustine* answered one, curious in such questions: That hee ordained a Hell for such kind of inquirers. And as *Euclid* the Philosopher answered one so demanding: What thou askest (quoth hee) I am ignorant of, but this I know, God is angry with such kind of inquirers.

Q. *There is a thing which is the Temple it selfe, the Altar, the Priest, hee to whom it was offered, he that was offered: and who was that?*

A. A strange collection, proposed and resolued by them that haue swet in the tranell of the Scripture, and verified of him of whom all the Prophets beare witnesse, that is, CHRIST. For in a Sacrifice foure things are to be considered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered: which all haue their concurrence in him.

Q. *Whether did the Crosse beare* Christ, *or* Christ *beare the Crosse?*

A. It did both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, so I desire that it may be wholly fastned in my heart, that

was wholly fastened on the Crosse for mee. Of which, thus further:

Inter carnifices sancto pendente latrone,
Par est pœna trium, sed dispar causa duorum:
Hi mundo sunt quippe rei pro crimine multo:
Huic reus est mundus saluatus sanguine iusto.

Betweene two theeues the iust condemn'd to die
Did hang, where all like punishment did try,
Though for a cause vnlike, they both death try'd;
For sins i'th world, he for the worlds sinnes dy'd.

Of which one wittily ads, that if euer goodnesse was in the midst of euill, then it was.

Q. *What were the first and last words that Christ spake in this world?*

A. The first was *Fiat*, *let there be*: and after he added, *Increase and multiply*: the last words were, *Father into thy hands I commend my Spirit.*

Q. *Whether is it more necessary, that Christ should be in Heauen, or in the Sacrament, as the Papists would haue him?*

A. In Heauen: witnesse Christ himselfe, when he saith, *It is expedient that I goe away from you, for vnlesse I goe, the Comforter will not come.*

Q. *What wicked man was that, that for a most vile price sold to others what hee had not in his power, and yet what was more precious than*

them

than all the world besides?

A. Judas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a theef, that he burst being a traytor, &c.

Q. A certaine goodly man, from a wicked required a gift, that was more excellent than all the world, and yet he gaue it: and what was that?

A. Ioseph of *Arimathea*, when he begged of *Pilate* Christs body.

Q. What part of the body of man doth God chiefly require for his seruice?

A. The Heart, that inward Triangle of loue: for which he cals for in these words, *My sonne giue me thy heart*: and in another place, *This people honor me with their mouthes, but their hearts are farre from me.* To which purpose, is here annexed a Fable of a certain Hermit, that in his deuotion besought God that he might know what worship hee required chiefly: who was answered by the Oracle in these words,

Da mediam Lunam, Solem simul & Canis iram:

Giue the halfe Moone, the Sunne, and the anger of the Dog.

He good old man, hearing this *enigma*, began to be perplext to thinke of those impos-

ſibilities, as how he ſhould be able to pull the Moone from the ſky, though the loweſt of all the Planets, yet too high for his reach or capacity, much leſſe the Sunne in a higher Spheare and more difficult, vntill it was thus explained to him:

Giue { *The halfe Moone,* / *The Sunne,* / *The Dogs anger,* } *that is* { C / O / R }

And that is the heart, a gift that GOD requires.

Q. *Into how many faiths is the World diuided?*

A. The world is diuided into foure parts, and foure Religions poſſeſſe the ſame, and with much diuerſity in euery one; ſo, as the ſaying is, How many heads, ſo many opinions: which foure are *Iudaiſme*, *Chriſtianity*, *Mahomatiſme* and *Paganiſme*. Therefore it was the good counſell of *Vincentius*, where he ſaid, Wee are not to ſway Religion to what fancy we would haue her, but wee muſt be ſwaied by her whither ſhe leads vs: whereupon we conclude it vnaduiſedly ſpoken by an Emperour, who walking in his Garden, anſwered one that had endeuoured to root out many Sects out of his land, that their diuerſity delighted him as the diuerſi-

ty

ty of his flowers to look vpon: and that seeing euery man made a Religion to his humor, there would as soone be an vnity therin, as a truce between the wind and the sea.

Q. *To what is an hypocrite most fitly compared?*

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket: Besides, euery Hypocrite is said to haue the voyce of *Iacob*, but the heart and hands of *Esau*.

Q. *What was the difference betweene* Cain *and* Abels *sacrifice?*

A. Thus much, as hath beene obserued by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo:
My fat to holy vse I'l giue,
And not my leane: they still shall liue.

But euery Hypocrite saith thus with *Cain*;

Sacrificabo macrum, nec dabo pingue sacrum.
My leane shall to the Altar flye,
And not my fat that ought to dye.

Q. *Whether were the heathen gods or heathen men more ancient?*

A. Certainely the Men that made the Gods.

Q. *In what place was it that the voyce of one creature pierced all the eares in the world?*

A. In *Noes* Arke.

Q. *By what Precept was it, that* Philip, *K. of* Macedon *became something humbled in his thoughts, after his victories, when nothing else could admonish him?*

A. By the wise counsell of one of his Captaines, who noting his ambition, bade him measure his owne shadow, and hee should find it no longer than it was before.

Q. *By what meanes came* Sesostris, *a King of the Ægyptians, somewhat to pull downe his ambitious plumes of vanity and pride?*

A. This King *Sesostris*, as stories mention, hauing conquered diuers Kingdomes, and led captiue their Kings, vassaled foure of them to the seruice of his horses, to draw his Chariot: where, euer as the wheele turned, one of them looking backe, most earnestly noted it: insomuch that *Sesostris* perceiuing it, demanded his reason therefore, who told him, that thereby he obserued the mutability of Fortune, in the present subiecting and sudden aduancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest part presently to be highest, and all without intermission or stay. Hereupon *Sesostris* remembring himselfe, and pondering his say-

saying, presently vnyoaked his Kings, and would no more be so drawne.

Q. *How became the Tyrant* Hiero *somewhat to contemplate of the Maiesty of God?*

A. Vpon his command to *Symonides* the wise Poet to discourse what God was, when he required, first, for respite one day; after that, two dayes; after that, 4 dayes; whereupon *Hiero* wondring why hee tooke such pause, required his reason: he told him, the more hee entred into consideration thereof to instruct his inability, the more vnable he found himselfe to direct another, or to conceiue aright what God was himselfe. As likewise it is storied of a Schollar of S. *Austines*, that came to him to be instructed in some points of Diuinity, to whom the Father gaue this lesson to learne perfectly, and then to repaire to him for another. *I said I will looke to my wayes, that I offend not with my tongue.* Which this Disciple hauing receiued, departed from him, and returned no more in 19. yeeres: and being asked by this M^r. why he came not againe in so long time, he told him the lesson was so hard, he had not yet wel learned it, although so long studied it: and all this, to shew the infinite depth of God and his mysteries, which like

veines of siluer, the deeper they are search'd into, the richer they are found.

Q. *Who are those that cannot, will not, may not doe, not rightly vnderstand?*

A. There are certaine, that neither vnderstand God, nor can vnderstand him, and those are dead men.

2 There are others that may vnderstand, but care not, and they are wicked men.

3 There are another sort that desire to vnderstand but cannot, and these are fooles.

4 There are a fourth sort that do both vnderstand and make vse, and these are godly.

And therefore it is the wise saying of a Father, who asked this question, Art thou a Christian? then it behoues thee to contemne that that seemes to bee, and is not, and to embrace that that seemes not to bee and yet is.

Q. *One asked a King of the Ægyptians, what was the most hatefull thing in the world?* And he answered,

A. The light which distinguisheth all colours, creatures, and beauties in the world; and is it selfe the most goodly comfort and obiect of that most excellent sense the Eye: and therefore, as one saith: When thou beholdest the light of Heauen, that first and

blessed

blessed creature of Gods hand, that in a minute transfuseth it selfe throughout all this lower Region, thinke on the testimony of S. *Iohn*, that God is light, essentiall lightnesse, in whom there is no darkenesse.

Q. *What day was that that the like was neuer before, nor euer shall be hereafter?*

A. When *Ioshua* prayed in the middest of the battaile, so that the Sunne stood at a stay, and hasted not towards his Westerne period, so long, that, as *Iustine Martyr* saith, it made the day 36. houres long: And yet some write, that 3. houres it stood still in the dayes of K. *Henry* 5. till the Earle *Ormond* in Ireland with his small company ouercame *Amore Arshur* and others with their terrible armies.

Q. *Of what wood was the Temple of Salomon built, dedicated and consecrated vnto God?*

A. Of Cedars, of Sichim wood, and that by the command of God himselfe, and some reason thereof may bee this? 1. For that the Cedar tree is alwayes greene, odorous and sweet, neither will it bend, but support it selfe vpright with it owne strength. 2. For that is truly verified of it that is spoken of Irish Wood, that neither worme

nor Moaths breed in it, nor liue neere vnto it. 3. For that it is neither massie nor ponderous to load or oppresse the Walls, but strong and light.

Q. *Of what wood was the Crosse of Christ made, and whether of one entire tree, or of seuerall kinds of woods?*

A. The Crosse of Christ, as we haue it by tradition, was made of three diuers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Embleme of dissolution and death; for being cut, or wounded, it withers and wasts away. The Cedar of immortality, because it withstands the consumption and wastes of Time to a datelesse perpetuity: The Pine, a nauigable and that floats vpon the waters, and therfore the most vsefull for ships, to signifie that death should haue no more power, nay lesse, to ouerwhelme him, than the Pine is subiect vnto drowning by the violence of the waters.

Q. *What is thought to be the occasion that Christ cursed the fig-tree being barren, since it was neither a reasonable creature, nor disposer of its owne seasons, and especially being not then the time of bearing?*

A. This

A. This is thought not to bee without many deepe mysteries: one whereof especiall is conceiued, to note out the hatefulnesse of Hypocrisie, that seemes to flourish with displayed leaues of vanity and ostentation, but wants the true fruit of faith, which are good workes and charity.

Q. Why was the same Tree in Paradise, (without doubt good, and very good, for all that God created was very good) forbidden Adam to taste?

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expostulating the case with himselfe: If it be good, why may not I touch it? If it be euill, what doth it in Paradise? But to this S. *Austen* and diuers of the Fathers answer: that the command of God in that, was rather for the triall of his obedience, than for any other danger that would haue growne to *Adam* by the eating thereof.

Q. What Tree was that, that the same day sprang vp and perished?

A. Ionas Gourde.

Q. What Trees in the Scripture are especially called the Trees of God?

A. It is thought to be those that grow forth of their owne accord, as the Firretree, the

the Cedar, and the Wild Olive tree.

Q. *Is there a distinction of Sexes among Trees?*

A. *Pliny*, a most certaine Author, attributes both sexes and wedlocke vnto Trees and first he instanceth vpon the Palme tree the loue betweene whom is such, that if the female be farre disioyned from the masculine, it becomes barren and without fruit: if the male haue his boughes broken by any accident, the female becomes desolate and droopes like a Widdow.

Q. *What part in trees is the most strongest?*

A. Those that grow and shoot toward the North.

Q. *What tree is that that is most flourishing in the branches, but most comfortable in the fruit?*

A. The Vine.

Q. *By what fitnesse or sympathy is the Vine taken to be the embleme of the wife.*

A. As the Vine on the sides of the house being neither so high as the top, nor so low as the bottome, is an ornament to the house so the wife placed in such a middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellowes that walke side by side, is an ornament to

the

the Husband. And as the Vine yeelds the faireſt ſhade of any tree to ſit vnder, ſo muſt the Wife bee the ſhade and delight of her Husband: And as there is no tree more ſenſible of wrong than the Vine, for cut it and it will weep and bleed to death; ſo muſt the Wife at any iuſt reproofe, be as tender and ſenſible as the Vine of cutting: and as the ſmel of the leaues of the Vine in the Summer driue away all noyſome beaſts and ſerpents, ſo muſt the thoughts of a Husband driue away in the Wife all euill prouocation and harmefull intention; and as the Vine being but a weake tree, hath the Wall or the Elme to ſupport it; ſo muſt the Wife, the weaker ſex, be ſupported by the Husband, the ſtronger, &c. And as concerning both, thus further the Poet:

The fruitfull Vine and vertuous Wife are both
for mans delight,
For ſhade and comfort in the day, and ſolace in
the night.
To good ends both of them were made, and ſo they
both are ſtill,
But oftentimes they are abus'd vnto moſt dange-
rous ill.
And then we finde it ſo full oft, that theſe two
weake things,

Doe ouercome the strong, the wise, and greate
euen of Kings.

Q. *Of the apples of Paradise, or Adams ap*
ples, what is related of them?

A. That those apples so called, are of ex
ceeding sweetnes, when they come to thei
full maturity and ripenesse, and are called o
some *Musi*, or Muske Apples: and it is thu
obserued, that what part soeuer of them yo
cut, there appeares a crucifix in it: and it i
reported for a truth, or rather coniectured
vpon pregnant probabilities, that the for
bidden tree of the knowledge of good and
euill was of that likenesse.

Q. *What apple or fruit was it that* Adam *i*
eating drew sinne and death vpon himselfe and
his whole posterity?

A. It is vncertaine, and cannot rightly be
knowne, for the Scripture mentions it not:
yet some writers, to satisfie the curious, thus
bring in their argument: some think it was
a Persian apple, that at this day growes in
the East where Paradise was situate: some
thinke it was a golden apple that was swee
to taste, and delightfull to behold: some
thinke it was a Cherry, some a Peare, but all
these are but vncertaine: but this is certaine,

Adam *primus homo damnabat fœcula pomo.*

Q. How

Q. *How many ribbes hath euery man and woman?*

A. This question hath bred some controuersie among the learned: for there are that affirme, euer since the creation of the Woman, that *Adam* lost a rib from his side, the man hath one rib lesse than the woman, and lesse than hee had at first. Now there are of the other side that affirme, and that truly, that there are in either side of either sexe, as well of the man as of the woman, 12. ribs: for that rib of which *Eue* was formed, was peculiarly made by God to that purpose; neither was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a bone from that earth, all posterities are descended, though some be rich and some be poore, some be noble and some base; yet they are all but one mettall and descent, as to that purpose followeth:

Aurea nobilitas luteam si vestiat vllam,
Non ideo sequitur, hanc minus esse lutum.
If golden Titles gild an earthen Pot,
That it's lesse earth for that, it followes not.

And concerning the pride of Cloathing, this admoniſheth vs, that they should not be abused to that excesse, but rather, for our hu-

humiliation, the sad remembrancers of th
fall of Man: for *Adam* in his innocency wo
no clothing.

Pellitus nunc es, fueras sine vestibus ant
Nudus eras purus, crimen amictus habes.

Q. *What seed of all other is the least, y*
bringeth forth the greatest tree?

A. Christ himselfe expresseth this of th
Mustard-seed, of whom is reported in som
Countreyes to be trees of such bignesse, tha
they yeeld a shadow to sit vnder.

Q. *What kinde of men are most rare in th*
Kingdome of heauen?

A. Some say Hypocrites: for whe
Christ threatens destruction to the wicked
he saith, their portion shall be with Hypo
crites. Some say, Vsurers. But the Germa
prouerb saith, Princes; which are as rare i
Heauen as Venison in a poore mans kitchin
but this is alwaies to be vnderstood of wic
ked and irreligious Princes.

Q. *Who are those that are called the Sonn*
of Thunder?

A. Saint *Iames* and Saint *John* the Apo
stles; and the reason of their attribute is, for
that they affright the wicked, rouze vp the
sloathfull, drawing all to an admiration o
their highnesse: from whence it is, as Saint

Bed

Bede writes of Saint *Iohn*, that son of Thunder, that he thundred so high, that if he had thundred a little higher, all the world could hardly haue comprehended him.

Q. *Who were those that found not a Physician to cure them being liuing, but to raise them being dead?*

A. *Christ*, *Lazarus*, the Daughter of *Iayrus*, the Widowes sonne, *Eutycus*, *Dorcas*, and others.

Q. *Who were those that once liued on the earth, and neuer dyed?*

A. *Henoch* and *Elias*.

Q. *Who was hee that dyed and was not borne?*

A. *Adam*.

Q. *Who was he that was but once borne and dyed twice?*

A. *Lazarus*.

Q. *Who was he that spake after death?*

A. *Abraham* to the rich Glutton.

Q. *Who and how many were those that had their names foretold, and spoken of before they were borne?*

A. *Ismael*, *Isaak*, *Iosias*, *Cyrus*, and *Iohn* the Baptist.

Q. *Who was he that prophesied before he was borne?*

A. *Iohn*

A. *Iohn Baptist* in the wombe of his mo-
ther: of whom S. *Austine* saith, that hauin
not yet seene the heauen, nor the earth, y
he knew the Lord of both.

Q. *What issue was that that was elder th
his mother?*

A. Christ: to which purpose the Po
thus wittily followeth it:

Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatcht therein:
The old of time, an houre hath not out-run;
Eternall life to liue doth new begin, &c.

Q. *Who was he that seeking his Fathers As-
ses found a Kingdome?*

A. Saul.

Q. *Whether of the two companions, the soul
or the body, haue the greater hand in sinne; an
why for the sinne of the one they should be bot
together ioyntly punished?*

A. It is thus answered by a Similitude:
A master of a family committeth his Or-
chard to two keepers, of the which the one
is lame, and the other blinde: where thi
cripple that had his eyes-sight, spies out cer-
taine golden Apples hanging vpon a Tree,
delightfull to his sight, & contentiue to hi
taste, if he might but obtaine them; he no
able to plucke them, relates to his fellow

how

ow pleasant the fruit seems to him that he ooks vpon with his eies, and how willing- y he would taste, if hee had but legges to eare him to them: To whom the blinde nswers, And I would not sticke to pull the pples, if I had but thy eyes to see them; and o at last betweene this debate they agree, hat he that had his eyes should ride vpon he others shoulders, that had his legges: his being done, they were able to plucke he fruit, and did eat; and hauing eaten, he Master of the Orchard enters, and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one vsed his feet, and the ther his eyes, and so they did it betweene them. The Master finding it so, punished both with one equall punishment, as they had both deserued. After which example, doth this most wise Gouernor exempt neither body nor soule, because they both lend their furtherance to sinne: and being thus both guilty, thus he punisheth them both inseparably for euer.

Q. But why should eternity punish that which is committed in time, and oftentimes but a short time?

A. First, because the sinne, though it be com-

committed in time, is against an infinit majestie. Secondly, because God iudges according to the wilfull inclination of a sinner, that would sinne eternally, if hee might liue eternally; and to this indefatigable bent of wickednesse, God answers him with euerlasting punishments: for, as a Father saith, *Peccat homo in suo æterno, punit Deus in suo æterno*: Man sinnes in his eternity, and God punisheth in his.

Q. *Whether doe fooles bring more profit to wise men, or wise men to fooles?*

A. Cato saith, that fooles bring more profit to wise men, because wise men seeing their folly, they endeuour to auoyd it: whereas fooles on the contrary, make no vse of the wisedome of the wise, by reason of their folly.

Q. *Wherefore doe Serpents, since they hate all mankinde, yet chiefly bend their forces against women?*

A. By reason of the perpetuall enmity put by God betweene the woman and the Serpent, and the seed of the woman and the seed of the Serpent. Of which, one thus writes concerning the blessed seed of the Woman that broke this cursed head of the Serpent.

a d tr fu ſtr
es nguis irm iſti de nere anit.
Sa m Chr vul l

And as another to the like effect:

nguis peccatum & mortem generauit in horto,
anguis iuſtitiam & vitam reparauit in ma.

I.

here the dire Serpent brought in
wounds and death:
HRIST *by his Blood hath heal'd,*
reſtor'd our breath.

2.

eath Sinne and Death to our ſucceeding loſſe,
he Serpent gaue in Gardenio & Mankinde:
ut Chriſt *reſtor'd againe vpon his Croſſe,*
ſtice and Life, whereby we ranſome finde.

And as another to that purpoſe,

olunt pendendo, quod Adam *commiſit edendo.*

Q. *How is death proued to be nothing to vs?*

A. Thus: when Death is, then we are not;
nd when wee are, then Death is not, and
herefore Death is nothing to vs.

Q. *How is our Life proued to be a ſomething*
moſt depending vpon nothing?

A. Thus: the yeeres that are paſt, are gone;
d thoſe we haue not: the future wee are
ot certaine of, and therefore boaſt not of

the

the time present is but a moment, and th
is the brittle thred it depends vpon. An
therefore to this I adde with a Father, Hap
py is he, that in this his short Minute laye
hold vpon Christs mercies, and euen whill
it is called to day, and he may be found th
bore all our infirmities vpon his Crosse. O
Lord, saith S. *Bernard*, I may walke abou
the Heauen and the Earth, the Sea, and th
dry Land, but I shall finde thee no where s
soone as on the Crosse; there thou feedest
there thou sleepest, &c. And as hee further
addeth, so may euery sinner in this kind
concerning his vnworthinesse and his sinn
either to seeke or finde him.

Non sum leta seges, lolium sum triste: sed ore,
Ale tamen in messem collige Christe tuam.

English,

No fruitfull field am I, no blessed wheat,
But cursed Cockle, to weed out, not eat:
Yet though I am this out-cast, lost and sold
To sinne, yet Lord reduce me to thy Fold.

Q. *What is the careless liuer compared vn*
to, and most fitly?

A. To him that seeth his face in a glasse
goes away, and either forgets his deform
ty, or cares not to amend it,

A good and short rule to meditate;

Quid sis, quid fueris, quid eris, semper mediteris.

Alwaies meditate what thou art, what thou wast, what thou shalt be.

The young mans question to the old man concerning life, and what it is to liue:

Dic venerande senex, humanum viuere quid sit.

The old man answereth:

Principium vitæ dolor est, dolor exitus ingens,
Sic medium dolor est, viuere quis cupiat?

English,

The beginning of mans life is griefe and misery, the end of it griefe and misery, and the middle nothing but griefe and misery, which conioynes both the middle and end and makes one compleat masse of sorrow of all; of which we may say as one saith:

What ioy to liue on earth is found,
Where griefe and cares doe still abound?

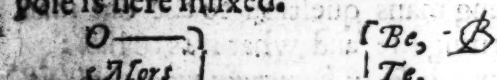
And therefore the more firmly to fix this exhortation, againe he saith, Young men heare me an old man, that being a young man, heard old men, and haue both by relation and experience found the truth hereof.

Q. *What sinne is that, which by making others contemptible in a mans owne eyes, makes the owner contemptible in the eyes of God?*

A. Pride, a sinne so much beaten against by the learned of all ages, that it is admired how it hath preserued a life so flourishing to these times of ours.

A pithy Ænigma whereof to that purpose is here infixed.

O ——	SVPER	*Be,*
Mors		*Te,*
Cur ——		*Bis,*
Deus ——		*Nos,*
Negat		*Bis,*
Vitam		*Nam?*



Englished.

O Proud Man,
Death is aboue thee:
Why wilt thou be proud;
Seeing God aboue vs
Denies to the proud
The life aboue?

Further motiues for humility.

If these deiect thee not, then consider a little further with me, whither thy life will lead thee, which is to death; and whither will death carry thee but to iudgement.

But before wee come to speake of the Iudgement, let vs a little consider Death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards

Mo

Mors solet innumeris morbis abrumpere vitam M
Omnia mors rostro devorat ipsa suo O
Rex, princeps, sapiens, servus, stultus, miser, aeger R
Sis quicunque velis, pulvis & umbra eris S

English,

The many sorrowes that are heyres to breath,
And Twins adioyn'd to it, are freed by Death:
With whose impartiall sythe, the wise, the iust,
Princes and Kings are all mow'd downe to dust.

Q. *What is there concerning the last Iudgement?*

A. *Iudicabit iudices Iudex generalis.*
Illi nihil proderit dignitas papalis.
Sive sit Episcopus, sive Cardinalis.
Reus condemnabitur, nec dicetur qualis.

Ibi nihil proderit multa allegare.
Neque accipere, neque replicare.
Nec ad Apostolicam sedem appellare.
Reus condemnabitur, bene sciens quare.

Cogitate miseri, qui & quales estis.
Quid hoc in iudicio dicere potestis.
Quo nec erit codici locus nec digestis.
Christus Iudex, Daemon actor, reus testis.

Englished,

Before this Iudge, all Iudges must appeare,
Despite their greatnesse, dignity, or place,
For to be iudg'd as they haue iudged here,
Where feare, nor friendship Iustice shall outface.

Excuses there t'alleage will be but vaine,
As to appeale vnto the Sea of Rome,
For there the guilty though he much doe faine,
Shall not pervert his iustice nor his doome.

Weigh then most wretched man thine owne estate
How in this iudgement thou must stand vpright:
Where shall no booke be opened to relate,
But euen the conscience shall it selfe indite.

Which that thou mayest the better doe learne to put this counsell of S. *Bernard* into practice, where he saith:

Non sicut amo, non sicut odio, non sicut timeo;
sed sicut inuenio, iudico.

Which is,

I iudge not as I loue, I hate, or feare;
But sentence on the truth of what I heare.

Q. *What shall be the last words that shall be spoken in this world?*

A. Come ye blessed, Goe ye cursed, &c.

Aspera vox ite, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.

Fro-

From which bitter word, I pray with Saint *Bernard*, Deliuer me O Lord in that day.

Q. *What language, according to the coniectures of some learned, shall we speake in the world to come?*

A. The Hebrew, a language that Christ himselfe spake in this world, and the most ancient, and most sacred of all other, being spoken by *Adam* and *Eue*; and which was not changed at the confusion of *Babel*: the next whereto is the Greeke, as most rich; then the Latine, most copious.

Q. *Which of all the Psalmes of* Dauid *is the longest, and which the shortest?*

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 Lines, where the meeter ends, to a Verse, as the other of two Stanzes.

Q. *Which of all the Psalmes of* Dauid *is the most mournfull and compassionate?*

A. The Psalme 77.

Q. *What Psalme is it that the wicked, nay, the very Diuels themselues, according as* Athanasius *writeth, tremble and quake to heare read or recited?*

A. Psalme 68. Let God arise and see his enemies scattered.

Q. *How many Innes or Lodgings did the*

Sonne of God vse in this world?

A. Foure: which are these:

Prima domus Christi fuit aluus virginis almæ,
Altera præsepe, crux tertia, quarta sepulchrum.

Englished,

Our Saviours first house was the Virgins womb,
Second his Stall, third Crosse, the fourth his Tombe.

Q. *Since many other birds resort to the dead carkasses, as Crowes, Prognesticators of weather, and Vultures that presage death and battell; it remaines to consider why it pleased the wisedome of God, onely to name the Eagles, as it is in the Text, Where the dead carkasses are, thither will the Eagles resort?*

A. It is answered, For that by those he would figure out vnto vs the condition of the godly; for as the Eagles fly the highest of all other Birds, so must the faithful Christian soare vp with wings of Contemplation, and though sometimes they stoop to the occasions of the world, yet their conuersation must be on high; and as the Eagles are said to be sharpe sighted, and can behold the piercing beames of the Sun, so must the true beleeuer with vndazled eys behold the Sun of righteousnesse more resplendant rayes, euen the Sun that makes the Sun, that makes

the

the dry. And as the Eagles are fed with dead carkasses, euen so must the faithfull Christian feed vpon the crucified body of Christ.

Q. *What part of the earth was neuer seene but by foure kinds of men?*

A. The bottome of Iordane, and that when God diuided the waters: which was done once by *Moses*, after by *Iosua*, then by *Elias*, and last of all by *Elizeus*.

Q. *Whereupon doth the foundation or base of the Earth consist, or vpon what doth it rely?*

A. It is a secret, sought of all men, vnknowne of many, and perceiued of few: to which yet wee answer from the Scripture, That the base and huge waight thereof relyes on nothing: and *Iob* himselfe testifies, vpon no materiall thing, but is onely supported by the power of God himselfe.

Q. *What is that that beares all, formes all, nourisheth all, increaseth all, creates all, buries all, and receiues all into her againe?*

A. The Earth.

Q. *Whether doth it waxe old or not?*

A. All Writers doe agree, and one age testifieth vnto another, that it waxeth old, as doth a Garment, or the Birth of a woman: and experience it selfe finds, that both in the fruitfulnesse, the strength and operation of

Herbes, Plants, and Vegetables, the defect and decay thereof is daily seene, & the lessening of the operation and vertue most sensibly perceiued, in the languishing dolour of many incurable diseases in these times.

Q. *Wherefore doe the Iewes breake the Glasse in which the Bride and Bridegroome drinke?*

A. To admonish them, that all things are transitory and brittle, as that Glasse, and therefore they must be moderate in their pleasures and desires.

Q. *Wherefore haue all Iewes a ranke smell or sauour?*

A. Some thinke, because they are of a bad digestion; others thinke, because they vse not labour, nor exercise, but liue by Vsury: some thinke the wrath of God vpon them, the immediate cause. Howsoeuer, they haue beene a people strangely dispersed ouer the face of the earth, slaughtered and tormented in all Countries, *France*, *Spain*, *Portugal*, *Germany* and *England*. Some of their offences were, washing and clipping the Kings Coine, circumcising & stealing of Christian children, and pricking them ful of holes for their blood, which they conceited would cure the Leprosie and ranke smell both of

their

their breath and skin. In K. *Iohns* time, they were fined at 1000 Markes a man, vpon penalty of not paiment, to lose their teeth; an old Iew at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in diuers Kingdomes, vpon a rumour spred, that they had poysoned all the Wels in those Countries: and where euer they liue at this day among Christians, they liue in subiection and slauery to them they most hate.

Q. *What Country in the world is the most desolate and solitary?*

A. The Country of the *Sodomites*, where Satan wonne so much ground, that whereas according to *Strabo's* description, stood thirteene Cities, situate vpon one of the most fruitfull soyles in the whole earth, euen a second *Eden*, or garden of Paradise, for pleasure and beauty; whence sprung those clustring Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe aboue her fellowes; but all with *Sodome*, the Lady of them all, desolated and destroyed: not one stone left vpon another, nor no other witnes of their sometimes, being more then the dire smell of fire and brimstone,

the heauy iusticers of GOD that destroyed them: and for the fruit of that Vine that made glad the heart of man, in them perverted from his true vse to sinne and drunkennesse, are only found now Apples of a beauteous appearance, but touch them, and they are but ashes, and of a sulphurous sauour, an Ayre of so poysonous a vapour aboue, that (as Historiographers write) stifles the Fowles that flye ouer it, that they fal down dead, and the Fishes likewise in that dead Sea vnder it, poysoned as they fall in, or floate from the siluer streames of Iordane, that thence empty themselues into that sulphurous Lake.

There are foure kinde of men that lay claime to their owne and others, and but one rightly, and these are they:

1 The first saith, That which is mine is thine, and that which is thine is mine: and this is the Ideot.

2 The second saith, That which is mine is mine, and that which is thine is thine: and this is the indifferent man.

3 The third saith, That which is mine is thine, and that which is thine is thine owne: and this is the godly man.

4 The fourth saith, That which is thine

is

is mine, and that which is mine is mine owne: and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidit vnum;
Perdidit ille nihil, Christum qui possidet vnum.

Q. *What doe we owe vnto our Neighbour?*

A. Three things, that is to say:

Nostrum	*nosse*	*in*	*consilijs.*
	posse		*subsidijs.*
	velle		*desiderijs.*

To counsell, to assist, to desire his good.

Three things are most precisely necessary for euery Christian man, and what they are?

Faith, ———	*Without*	*GOD.*
A good name,	*which we*	*our Neighbour.*
A good conscience, ———	*cannot please*	*our selues.*

Of the latter of which one writes:

O vita secura vbi est conscientia pura!
O life secure that hath the conscience pure.

Q. *Why doe young men many times say they are yonger then they are, and old men they are older then they are?*

A. This doth youth, that he may seeme to preserue the flower of his youth the longer: this doth age, to regain more reuerence and authority, but either foolishly.

Q. *He*

Q. *He that learnes from youth, whom doth he resemble?*

A. Him that eats Grapes before they are ripe, and drinks wine before it be setled.

Q. *But whom doth he resemble that draweth his precepts from old men?*

A. Him that eats ripe grapes, and drinkes old wine; for, *Seniores sunt Saniores, incipientes insipientes.* And likewise much the more, *Quæ laboriosa fuere inuentuti studia, ea sunt iucunda senectuti otia.* Whose studies were more painfull in youth, their pleasures are more perfect in age: for in the largenesse of knowledge is the sweetnesse of life; and therfore neither in youth nor age should we think our selues either too yong or too old to learn, but with the resolution of that Father say; *Etsi alterum pedem in sepulcro haberem, adhuc discere velim.*

Learning would I desire, and knowledge craue,
Though I were halfe sepulchred in my graue.

Hereafter

2.

Hereafter follow certaine mixt Philosophicall Questions, more various, and of greater liberty.

Q. *Christ bids vs be wise as Serpents: wherein consists the wisedome of Serpents?*

A. 1 That in the Spring shee casts her old skin, to inuest her in a new.

2 That she will defend her head aboue all things.

3 That she stops her eare at the voice of the charmer.

4 That carrying poyson alwaies in her mouth, she stil exposeth it before she drinks of whom the *Poet* wittily thus writes

Vt nulli nocuisse velis imitare Columbam:
Serpentem, vt possit nemo nocere tibi.

English,

That thou no hurt of other men maist take,
Be wise as Serpent, for thine owne deare sake.
That against others thou doe not offend,
The Doues offencelesse nature apprehend.

Q. *Whe-*

Q. *Whether may the warmth of Velvet or Frise be more comfortable? or whether the continued pleasures of great men, or the seldome, yet sometimes pleasures of poore men, be more delectable? or whether great men take more content in their great pleasures, then meane men in their lesser?*

A. The warmth or health to the body is all one; though Velvet haue the superiority for ornament, it hath not therein for vse. And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldome recreations of the mean, but rarely and desiredly afforded. In meane ragges (wholesome, though not costly) the poore may be as much, may, are (for the most part) more delighted; sleep as soft on their beds of Flocks, as the other on their Pallets of Downe: for all content, or dislike is of our owne making: for so good or ill an Artist is Imagination, that it will turn Frise into Velvet, & Velvet into Frise: for as the imagination shall be flattered, so the senses are perswaded, and so it is enioyed. And therefore I conclude, that that content which oftentimes lodgeth not vnder a golden-fretted Roofe, may be found napping vnder a thatcht-patcht Cottage. As that-

that King sometimes in a Poeme of his to that purpose wittily complained.

O Sleepe, ô gentle sleepe, natures soft nurse,
How haue I frighted thee?
That thou no more wilt waigh my eye-lids down,
Nor steep my senses in forgetfulnesse?
Why rather sleepe lyest thou in smoaky cribs,
Vpon vneasie Pallets stretching thee, (ber
And hush't with buzzing night flies to thy slum-
Then in the perfum'd chambers of the great,
Vnder the Canopies of costly state;
And lull'd with sound of sweetest melody.
O thou dull god, why lyest thou with the vilde
In loathsome cribs, and leau'st the kingly couch,
A Watch-case, or a common Larum-bell.
Wilt thou vpon the high and giddy mast,
Seale vp the Ship-boyes eyes, and rock his braine,
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian Billowes by the tops,
Curling their monstrous heads, and hanging them
With deafing clamor in the slippery clouds
That with the hurly Death it selfe awakes:
Canst thou O partiall Sleepe giue them repose
In a wet season in an houre so rude;
And in the calmest and most stillest place,

With

With all appliances and meanes to boot.
Deny it to a King: then happy lowly downe,
Vneasie sits his robe that weares a Crowne.

Q. Why are not Riches, in their flight, said to take themselues to the wings of a Cocke, or a Hawke, or some other tame Fowle, but to the wings of a Swallow?

A. Because the Cocke and the Hen, and the Hawke, and such like, are domesticall creatures; and though sometimes they flep aside, yet may oftentimes againe be found, as the Hawk sometimes by her bels, when the Swallow passeth away vnrecouerably.

Q. How many, and what Creatures are those that liue onely without meat.

A. Foure: the Camelion by the Ayre, the Want or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; vnto which may be added the Dormouse, which liues partly by sleepe.

Q. What is the reason that Herbes, that are planted in the Earth by the industry of Man grow vp so slowly, and prosper so leisurely, though well manured, and excellently applied euery way, when as weeds and such like shoot vp hastily of themselues, without either tillage or toyle?

A. It

A. It is anſwered, that the Earth is to the one a Step-mother, to the other as a naturall Parent: and therefore to thoſe which are her owne legitimate and truely, ſhee lends the more nouriſhment, when to the other, but as baſtards, ſhee withdraweth it from them. For the Earth is to the weeds, as mans naturall corruption to his vices, which ſpring vp of themſelues plentiouſly; but vertue and goodneſſe by grace and education more ſparingly.

Q. *Why are Cats and Whelpes brought forth blinde?*

A. Becauſe that drawing neere to their maturity & ripeneſſe, they wound & pierce the matrix with their claws, whereupon by their Dams they are haſtily and imperfectly caſt out before their time.

Q. *Why doth blond iſſue afreſh from an old member, or wound, many dayes before made and dryed vp, the Murtherer approaching neere vnto it?*

A. Our Naturaliſts obſerue diuers naturall cauſes to the effecting of the ſame, which for their vncertainty we meddle not withall; but thus conclude, that Murther ſhal not be

be concealed, or vnreuenged: and to that end, the bloud of the slaughtered cries for vengeance at the hands of God; which God so regarding, by that means answers, to approue to man what often seemeth doubtfull otherwise, as hath most strangely beene manifested.

Q. *Why doe the affections of Parents runne vpwards to their Children, and not their Children run downwards to them?*

A. Euen as the sappe in the root of a tree ascends into the branches thereof, and from the branches returnes not into the root againe, but runnes out from thence into seed; so parents loue their children: but children so loue not their parents, but their affections runne forward, to a further procreation: Whereby it comes to passe, that one Father with more willingnesse brings vp ten children, then ten Children in his want sustaine one Father.

Q. *How is it that there be many more Women in the world then Men?*

A. Some thinke, because Women are exempted from the Warres, from the Seas, Imprisonment, & many other troubles and dangers of the land, to be a reason sufficient: so, others likewise there are, that think this

may

may be a reason, because in the whole course of Nature, the worst things are euer most plentifull. To which effect *Pliny* tels a story of a certaine Field-Mouse, that euery moneth brings forth thirty, when the Elephant, a creature of vse and seruice, is three yeares in trauell with one. And therefore one thus merrily writes of that sexe:

If women were as little as they're good,
A Pescod shell would make them gowne and hood.

Questions of the Earth.

Q. *How many miles is the earth in circuit?*

A. It is vncertaine, and cannot rightly be defined: for as the Lord said, Who hath measured the Earth? yet the Mathematicians and Astrologians are of opinion that it is foure times 5400. miles: but howsoeuer, in respect of the Heauens, they conclude it but a Point, where euery Starre in the eight Sphere is esteemed bigger than the whole Circumference thereof; where, if the body of the Earth should bee placed in the like splendor, it would hardly appeare: Yet, as saith a Father, we make of this little so great a matter, so admiring this miserable dust; on which, not onely we, that are but Dust and

Wormes

Wormes doe creepe, but also many other Wormes and Beasts besides: And yet this Point is diuided among Mortals into many Points, and with fire and sword contended for, and sought; and many are so besotted therewith, that they would exchange for a Mote of this Point, their part in Heauen, could they meet with a Chapman.

Q. *Where is the center or middlemost part of the Earth?*

A. At *Delphos*, as the Ancient would haue it: to which purpose, *Strabo* tels a story of two Eagles sent from *Ioue*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neere the Mount *Taurus*: *Ptolomeus* thought it vnder the Æquinoctiall; *Strabo* at *Parnassus*, a Mountaine in *Græcia*; *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall Writers haue thought *Iudea* to be the middle of the earth, and *Hierusalem* the very Point and Center: of which opinion was S. *Hierom*, *Hillarius*, *Lyra*, and others; according to the Psalme, *God hath wrought saluation in the middest of the Earth*, that is, at *Hierusalem*, by his Passion. Yet, in respect of the whole World, there is no place properly the middle, because

ause it is round.

Q. *Wherefore is the world round?*

A. Because that it, and all therein, should not fill the heart of man, being a triangle receptacle for the holy Trinity.

Q. *How farre is the East distant from the West?*

A. A dayes iourney, for the Sunne passeth betweene them euery day, going by Astronomicall computation 900. miles in an houre.

Q. *Woether is the water or the earth the greater?*

A. It is answered, the water is bigger than the Earth, the Ayre bigger than the Water, and the Fire bigger than the Ayre.

Q. *What comparison is there betweene the Sunne, and Vertue?*

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast vpon the Earth, as the neerer thereto the greater: so Vertue, the more high and eleuate it is, the more it shines vnseene, vnlesse to it selfe, and such as participate in the fruition thereof; as that other, the more vnreall and declining, a greater, but a worser light to the World.

A certain old Doctor of the Church com-

pared

pared the Old Testament and the New to the Sunne and the Moone: the Old borrowing Light from the New, as the Moon from the Sunne; the New being wrapped vp in the Old, and the Old reuealed in the New.

Q. *What is the higheſt of all things?*

A. The Sea is higher than the Earth, the Ayre higher than the Sea, the Fire higher than the Ayre, the Poles higher than the Fire, GOD higher than the Poles; higher than GOD, nothing.

Q. *What may the World moſt fitly be compared vnto?*

A. To a deceitfull Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity.

Q. *Si fugio ſequitur, ſed me fugit illa ſequens. Res mira & varia eſt, dic mihi queſo quid eſt?*

English,

If I her follow, ſhe me flies;
If I her flye, ſhe followes me:
A thing moſt ſtrange and various 'tis.
I pray you tell what it may be?

A. The Rainbow, which ſeemes to vary in colours according to the variation of the mind of him that beholds it.

Q. *What times are wee chiefly to ſelect for the ordering of our affaires,*

is the most conuenient for that purpose?

A. The Morning and the Euening: in the Morning, to propose what wee haue to doe; in the Euening, to consider what wee haue done and effected: so that wee may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That wee may also haue the first of these golden Verses on our side, and the other either frustrated, or not strongly against vs, which ensue as followeth.

And first for our early rising in the Morning:

Sanctificat, ditat, sanat quoque, surgere mane.

Englished,

To rise betimes hath still beene vnderstood
A meanes t'inrich, make wise, preserue pure blood.

For the second:

Omnia si reputes transacta tempora vitæ,
Vel male, vel temere, vel nihil egit homo.

Englished,

Survey all things, and their swift progresse scan,
Rash, bad, or nothing, in them's done by man.

Q. *Whether throughout the whole yeare are there more cleare or cloudy dayes?*

A. The

A. The dry are more than the rainy; t
cleare more than the cloudy: according t
the Poet,

Si numeres anno soles & nubila toto,
Inuenies nitidum sæpius esse diem.

Number the dayes, the cloudy and the clear
And thou shalt finde more faire than fou
i'th yeare.
But Womens beauties if thou so compare,
The greatest numbers are more foule tha
faire.

And yet one saith,

Who takes a Woman foule vnto his wife,
Doth penance daily, yet sinnes all his life.

Q. *Whether are some dayes to be accounte*
infortunate, or not, as in our Kalender are s
downe?

A. They are not: as in the Countrey-
mans Counsellor here ensuing, is further t
that purpose related. And therefore *Hera-*
clitus, not without cause, blames *Hesiod*, fo
his distinction of dayes good and euill, as i
he were ignorant that all dayes were alike.
To which purpose, is here annexed the no-
ble courage and resolution of *Lucullus* the

Cap-

Captaine: who, with no lesse happy euent than ripe iudgement, being endangered by an enemy, and vpon an ominous day, as his Souldiers termed it, likely to haue been surprised; animated them on notwithstanding to a famous rescue and victory, with this perswasion, That giuing the onset with resolution, they should change a blacke day to a white: and the successe was answerable.

Q. *Whether is the custome lawfull, or not, that is commonly vsed for the celebration of our birth dayes?*

A. The Heathens in ancient times had this custome in great esteeme and reuerence; and in some measure wee may be imitators of them: but how we should celebrate ours, Saint *Austine* hath giuen vs a Rule, that is, with thankefulnesse and reioycing in God, that he would haue vs borne to be Temples consecrate to him: the daily reioycing, whē we find in our selues a willingnesse and perfection in some measure to goe forward and endeuour the end of our Creation, which is the seruice of God; vnto the which, vnlesse we referre our whole care, wee shall haue small cause of reioycing, but rather to wish we had neuer beene borne. And most of

the Fathers are of opinion, that none of
the Saints thus celebrated their birth dai
but wicked Princes, as *Pharaoh*, *Herod*, a
the like.

From Heathens wee descend a mome
to the Pope, and *Rome*.

Q. *The Pope borrowes two prerogati
from the Apostles, and what are they?*

A. Saint *Peters* Keyes, and Saint *Pa
Sword*: that which he cannot enter into
the one, he may inforce by the other. Af
the example of *Iulius* the second, Pope
Rome: who leading his Army along by t
Riuer *Tyber*, threw therein his Keyes, s
ing: *When* Peters *Keyes profit vs noth
then come out* Pauls *Sword*. And how it
drawne at this time, the world takes noti
as against *Venice*, *France*, the Duke of F
yara, and in an hurly-burly, vnsheath
throughout all *Italy*: The Dogge, that w
shut eyes barkes against all Truth.

Q. *Tell me, in the vertue of holy obedien
what garments were they, that preserued th
wearers from the Diuell?*

A. The Garments of S. *Francis*, as t
Papists tell vs: as if the Diuell could no
well know a Knaue in a Fryar's Habit, a
any other,

Q. W

Q. *What is the reason, of all other things, that the Pope christens his Bels; they having many times that pre-eminence before men?*

A. That the sound of them might driue Diuels out of the ayre, cleare the skies, chase away stormes and tempests, quench fires, and giue some comfort to the very dead, and the like.

To which purpose heare the Bels ring out their owne Peale.

En ego Campana, nunquam denuntio vana,
Laudo Deum verum, plebem voco, congrego clerum.
Defunctos plango, vivos voco, fulmina frango,
Vox mea, vox vita, voco vos ad sacra venite.
Sanctos collaudo, tonitrus fugo, funera claudo,
Funera plango, fulgura frango, sabbatha pango;
Excito lentos, dissipo ventos, paco cruentos.

Englished,

Behold, my vses are not small,
That, God to prayse, Assemblies call.
That breake the Thunder, raile the Dead,
And clense the Ayre of Tempests bred;
With feare keepe off the Fiends of Hell,
And all by vertue of my Knell.

Q. *What is the Popes chiefe style wherein*

the number of the Beast is reckoned, as in the 13. of the *Revelation*, and the last verse, is manifested in these words: *Here is wisdome, let him that hath understanding count the Number of the Beast, for it is the number of a man, and his number is 666.*

A. *VICARIVS GENERALIS DEI IN TERRIS.*

English,

Gods generall Vicar upon Earth.

Thus reckoned:

D C L V V I I I I I I.

Q. *What number was the most fatall to* Rome?

A. The sixt number, according to the Verse ensuing:

Sextus Tarquinius, Sextus Nero Sextus & iste
(scilicet, Papa Alexander 6.)
Semper sub sextis perdita Roma fuit.
What other names or Numbers to her wonne,
In the sixt still she lost, was Rome undone.

Q. *What Inscription or Motto was that (according to the Fiction) which* Martin de Asello *fixing over his Gate, by reason of the false pointing of the Painter, cost him his Bishopricke?*

A. *Porta patens esto nulli, claudaris honesto.* Where the Painter mistaking himself, made

the

the Point at *nulli*, and so made it, *Gate bee open to none, but shut out all honest men.*

The Pope riding that way, before *Martin* had corrected his Inscription, taking it for profest knauery, discarded him of his Bishiprick (as it was wonder) and placed another in his House; who kept the inscription still, but onely altered the Point, and made it thus:

Porta patens esto, nulli claudaris honeste.

Adding thereunto,

Ob vnum punctum caruit Martinus Asello.

Gate open to the good, and shut out none;
For one poore point, is all from Martin *gone.*

Q. *There is a certaine thing that hath not the art of Numeration, neither knowes the order of Time how it passeth, and yet lest we should be ignorant, or the time should deceiue vs, it instructs vs in both carefully?*

A. A Clocke: vpon which, one thus writeth;

Qui nescit quo vita modo volat, audiat horas,
Quam sit vita breuis nos docet ille sonus.

Hee that would know how Minutes steale away,
That peece vp houres, that patch out the Day;

This trusty Watchman, to supply our need,
Proclaimes our liues short spanne, in their
swift speed.

Q. *What are the natures and dispositions of the foure Elements?*

A. The Earth is dry, the Water cold, the Ayre moist, and the Fire hot.

Q. *Which is the highest of those Elements?*

A. The Fire, whose nature is euer to mount vpward, and if you turne it downeward, it goes out thereupon. Thence proceeds S. *Chrysostomes* admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, doe shoot downeward, so contrary to the fire.

Q. *What fire is that that sometimes followes, and sometimes flyeth away?*

A. An *Ignis fatuus*, or a walking fire (one whereof keepes his station this time neere *Windsor*,) the pace of which is caused principally by the motion of the Ayre: for the swifter one runnes, the swifter it followes, the motion of the ayre enforcing it.

Q. *What thing is that most vsefull and precious in the world, that produceth another of no vse nor goodnesse at all?*

A. Fire, from whence proceeds smoake, of which *Lipsius* writes:

It

Ita te tolle à humo vt absis à fumo.

Q. *What Coales doe longest of all other preserue fire?*

A. The Coales of Iuniper, of whom it is reported that they haue kept fire a whole yeare together, without supply or going out.

Q. *What is that which being the heauiest and hardest of all things, yet yeelds both to the extremity of fire and water?*

A. A Stone that fire melts, that Water weares, that Time consumes. Time, as the Poet saith,

Which cheares the Ploughman with increasefull crops:
And wastes huge Stones with little water-drops.

Q. *What Stone of all others is the greatest wonder?*

A. The flint-stone that preserues fire within it, a wonderfull secret and benefit to man.

Q. *What is that which being first water, afterwards assumed the forme of a stone, and still retaines it?*

A. The Christall, congealed by Frost.

Q. *What stone is that that yeelds neither to the fire, nor to the hammer.*

A. The Adamant, which as our Naturalists obserue, is dissolued onely by Goates blood: whereupon S. *Chrysostome* writes, though the heart of a sinner bee more hard than an Adamant, yet will the bloud of Christ mollifie it.

Q. *Whether haue Stones vegetatiue life or no?*

A. This, if wee doubt, our Pioners and Mineralists will resolue vs, who find out by experience, that although Minerals be buried deepe in the earth, yet through diuers veines and channels, sucke in moisture and nourishment, as doe plants and Trees: and that they doe likewise increase and grow, though in a slower progression and degree than other things, is probable and certaine.

Q. *Is there a difference of prerogatiue among stones?*

A. It is answered, there is: For the stone in the Altar hath more honour than the stone in the street. For the one is kneeled vnto with deuotion, the other trodden on by the feet.

Q. *Which are the most precious stones for mans vse?*

A. The two Milstones of the Mil, of which the one neuer stirs, the other neuer lies still.

Q. *What*

Q. What Birds of all other are the most gentle, and the most innocent?

A. The Doue for gentlenesse and simplicity is commended in Scripture: for the Doue is among Birds, as the Sheepe is among beasts, from whose kind no hurt proceeds to man, being a sociable creature for his seruice; of whom it is obserued that he yeelds vp his life for the sustenance of man, sobbing it out with a kind of meeknes and patience, more then any other creature: and for his vse, there is nothing vnnecessary for our seruice in the whole composure of him: his flesh being good for meat, his guts for the strings of instruments, his dung to inrich the field, his wooll for cloath, so nothing superfluous: So likewise the Doue, a patient, not an offensiue creature, without beake or talons of oppression, hauing no other defence against her enemy, the Hawke, and such like, more then the swiftnesse of her wing: according to the Poet:

Felle Columba caret, rostro non lædit,
Possidet innocuas, puraq; grana edit.
Her food is graine, her beake doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it is said, because of his beake.

Odimus Accipitrem quia semper vivit in armis
We hate the Hawke, & feare him neare or far
Because his beake still threatens to vs war.

Q. *Whence proceeds the mourning of the Doue?*

A. For feare of the miscarrying of her young, which she is so fruitfull in, that she brings forth euery moneth, or at least layes Egges: they ioyne their beakes in the way of loue, and conceiue by billing.

Q. *What Birds of all other are the most ranenous?*

A. The Eagle, the king of birds, of whom it is deliuered, that they neuer dye by old age or sickneſſe, but by famine, and that by reason of the vpper part of her beake so inclasping the vnder, that she cannot open her mouth to receiue her food. *Elianus* writeth, that the feathers of the Eagle, put among the feathers of other birds, doe consume and waste them away, as doe the euill gotten goods of some rich oppressour, not onely themselues, but together the whole lumpe, some whereof were well or much better gotten. To which purpose S. *Chrysostome* saith, a few riches euill gotten will not onely waste themselues, but consume away those that are well gotten. Of which one

wri-

writeth: *De bonis male acquisitis vix gaudet tertius hæres.*

Of piles of wealth rais'd by vniust extortion,
The third heire seldome doth inioy his portion.

Q. *why is the Eagle spred in the Emperours Armes?*

A. Some thinke it was so giuen vpon a compact betweene the Emperor of *Germany* and *Constantinople*, vpon an agreement betweene them, that the succeeders in the *Germane* Empire after *Charles* the Great should be called Emperors of the West, as the Emperours of *Constantinople*, Emperours of the East; & so the head should look both waies, as the Verse seemes here to confirme it:

Picta biceps Aquila hinc occasum, hinc aspicit ortum:
Alter, ait, nostri est Cæsaris, alter erit.
The Eagle spread, had this and riper scope,
To eye both present, and the future hope.

Q. *What Bird is that that hath the fairest feathers, but the most hellish voice of any other?*

A. The Peacock, whom the Poet termes to be,

Angelus in penna, pede latro, voce gehenna:
A bird that hath an Angels plume,
A theeuish pace, a hellish tune.

Pliny writes, that the Peacocke enuying

the profit of man, deuoures her owne dung, leſt he ſhould make vſe of it.

Q. *What Birds in the Scripture doth God preferre before wicked men?*

A. The Kite that knows her time, as doth the Turtle, the Swallow and the Storke.

Q. *What Birds are moſt perfect Heraulds of the Spring?*

A. The Swallow and the Cuckoe.

Q. *Is there any thing more of obſeruation in the Swallow?*

A. There is: and this is very obſeruable of her, the diſcretion ſhe vſes in feeding of her young, when hauing fiue in her neſt, ſhe euer begins at the eldeſt, and ſo by degrees goeth ouer the reſt, that all may haue alike, and none be forgot. In the winter ſhe flyes not away, as it is reported of her, but is found to lye in her neſt as dead, and to reuiue againe with the approaching warmth of the Summer, which ſome take to be an Emblome of the Reſurrection.

Q. *What Bird of all other is the moſt ſweeteſt in voice?*

A. The Nightingale, who as *Plinie* notes euer ſings ſweeteſt notes in the hearing or preſence of man: and the reaſon is, as the fiction leads vs, for that the Cuckoe and the Nigh-

Nightingale, two quiristers of the season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of April to the end of May, fell into a controuersie of the excellency of their voice and note, which dissention grew so farre, that it could not be ended without an vmpire: vnto which the Asse was chose, as thought a fit Iudge, by reason of his long eares, quick hearing, and presence; by whose iudgement the Cuckoe was preferred, because her note was easie and plaine to his capacity: the Nightingale thus cast, appeales to man for her censure, and where euer shee sees him attentiue, there she runs into the variety of her most excellent Ditties.

Q. What in times past was the controuersie (or beauty or excellency betweene the Crow and the Goose?

The Crow sayes:

Altera me interris non est fœcundior ales.
In all the earth no Bird then I more white.

The Goose answers:

Tu me plus loqueris plus ego scribo tamen.
Though lesse I speake then thou, yet more Ile write.

And concerning the Parrot, *Aristotle* was of opinion, that shee would speake

more

more, and better then she doth, if she drunk but wine.

Q. *Who were those among men that attempted to flye like Birds?*

A. *Icarus* and *Dedalus*: and of late an *Italian* that flew from the top of S. *Markes* Tower in *Venice*, and did it without hurt: besides, an Englishman that offered to vndertake to flye ouer the *Thames*, but afterwards he flew from his purpose, and did it not: and as I haue heard since, he is flowne ouer the Sea in a Ship.

Q. *Who are the most merry, the most free, the most mad, and the most blessed in the world?*

A. The most merry are Popish-Priests, that sing when others weepe, both before they dye, and after they are dead.

The most free are Physitians, that are only licenced to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice Grammarians that fight about vowels, and for ayre and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agur* I pray to giue me neither pouerty nor riches, but contentednesse.

Though

Though *Ouid* could say concerning their leſſednesse:

Non tamen hæc tanti eſt, pauper vt eſſe velim.
Though bleſſings be for them in ſtore,
To be their heyre I'de not be poore.

Q. *Wherefore haue Grammarians formed three Genders in Art, ſeeing there are but two in Nature: or why doth not Nature bring forth things of the Neuter gender, as well as of the Maſculine and the Feminine?*

A. Let him tell the cauſe of that who can, or if he cannot, let him ſeeke out another *Palemon* that can vntythis knot; for my heifer ſhall not plow this.

Q. *What is that which knowes not it ſelfe to ſpeake, vnderſtands not a voyce, yet conceales not, but repeats the voyce of him that ſpeaks?*

A. Echo, the daughter of the Ayre and Tongue, lodging chiefly in hollow cauerns, deſarts and floods.

Q. *What may come into thy minde by recording theſe ſix muſicall vowels:*

VT RE MI FA SOL LA.

A. The cuſtome of Drunkards, for when they drinke.

Inci-

Incipiunt in { *Vt, Re, Mi,* } *& bibunt* { *Vtiliter, Regulariter, Mirabiliter.*

Pergunt in { *Fa, Sol,* } *& bibunt* { *Familiariter, Solemniter.*

Desinunt in La Mi, quia exitus Lamentabilis & Miserabilis.

Englished.

They begin in { Vt, Re, Mi, } and drink { Sauingly. Regularly. Marueilously.

They end in { Fa, Sol, } drinking { Familiarly. Solemnly.

But they alwayes end in La Mi, because the end is lamentable and Miserable.

Q. *What Creatures are those, some liuing, and some dead, that rule all the world?*

A. The Sheepe, the Goose, and the Bee: for the Sheepe yeelds parchment, the Goose quils to write it, and the Bee waxe to seale it, according to these verses:

The Bee, the Goose, the Calfe,
doe so maintaine the might
Of Monarchs, Kings, and States,
that wrong surprise not right,

The

The Bee brings sealing-wax,
the Goose our writing quils:
The Calfe his Parchment coat, or skin,
for Deeds and Dead mens wils.

Q. What Creatures are those, that are both in the Heauens, in the Earth, and in the Sea?

A. The Dogge, the Serpent, or Dragon, according to the Poet in one instance,

Latrat in æde Canis, nat in æquore, fulget in astris.
Though more confined creatures more doe pine,
The Dog in House, Sea, Skie, doth barke, swim, shine.

Q. Whether are there more or greater liuing creatures bred on the earth, or in the Sea?

A. In the Sea (as all writers testifie and agree vpon) and this moreouer they adde, that there is no creature on the Earth, that hath not his like in the Seas: and yet there are many in the Sea, that the Earth cannot parallell, nor any other place: and beside, with this good difference, that those creatures that are hurtfull on the Earth, in the Waters are not so, as the Snakes, and such like, there are without their venome, and offenceleſſe.

Q. Whae

Q. *What is that which nothing being more heauier of it selfe, yet nothing more moueable, and if you keepe it not within bounds, seuers it selfe into many particulars, yet after runnes into one lumpe: and being it selfe vnchangeable, changeth and altereth the forme and colour of things?*

A. Quicksiluer.

Q. *What Herbe is that which presents the forme of a Man?*

A. The root of the Mandrake.

Q. *Whether is it of truth, or not, that is vulgularly reported, that those that digge this Root escape not without death?*

A. Nothing lesse: yet hath it of it selfe a soporiferous nature, to procure sleep (drunk or applied, euen as *Opium*) to death.

Q. *What creature is that, which at vnthings forth, nourisheth her young, and goeth with young againe?*

A. The Hare, that fearefull and pursued creature; of whom, according to *Pliny*, the males bring forth as the females; vnto which no other creature may compare in fruitfulnesse, but Conies, those cunning Pioners that haue vndermined and subuerted cities; and the money of Vsury, that no sooner is begot it selfe, but it presently engenders.

Q. *Among*

Q. *Among all Beasts and Birds, which are of the most beauteous and various colours?*

A. The Peacocke among Birds, is as the Panther among Beasts; only in this they differ, that whereas the Peacocks deformity is his Feet, the Panthers is his Head.

Q. *What kind of Men are they, which being as Beasts themselues, sit vpon Beasts, carry Beasts on their hands, haue Beasts running about them, and all to pursue and kill Beasts?*

A. Vnlettered Huntsmen: of which, S. *Hierome* further addeth, that *Esau* was a Hunter, and *Nimrod*, and both wicked men; and that hee had scarce read in the Scripture of an holy man that was an Hunter: not that hee thought it impossible to be so, as if they were adiuncts, not to be separated; nor that they were wicked, because they hunted, but that they hunted, being wicked men.

But the great Hunter, saith a Father, is the Diuell, that maketh his Toyles of the wickednesse of man, and pursues him with the Hounds of his owne Kennell: and therefore, saith the Psalmist, *Hee shall deliuer thee from the snare of the Hunter, &c.*

Q. *What twice two things are those that are oftentimes said to deuoure their Masters?*

A. Hee

A. Hæc bis bina, Canes & Aues, Seruique atque Caballi,
Dicuntur Dominos sæpe vorare suos.
Hawkes, Hounds, and Horses, Seruants, Pride and stealth,
Are oft-times found deuoure their Masters wealth.

Vnto which may bee annexed another distributer of misery and penury, not inferior, if not greater than any of the rest, which is gaming or Dice; and therefore, as the saying is:

Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, sors tua, mors tua, pendet in illis.

At Dice who playes, in this conceit may enter,
My hope, my health, my life, my wealth I venter.

And all thereby: and therfore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

A good rule to be obserued, both for our profit and carriage.

Amores.
Mores.
Ores.
Res.
Æs.

Hæc tua verba iubent, fugiendos semper amores
Mores seruandos omnibus esse bonis:
Noctes atque dies orando, rebus & vti
Prudenter propriis, nec lapidanda bona.

These words vnto vs this instruction preach,
First, flye fond loues, of many a good the breach:
Next, keepe good manners, & the good embrace,
For that becomes: then pray in euery place:
Next vse thy goods with moderation fit,
And thou shalt reape both praise and benefit.

Q. *There are two things that cannot be too much trimmed, and what are they?*

A. A Ship, and a Woman.

Q. *In what things should a woman be like vnto a Ship, and what things not?*

A. In this, a Ship is the greatest moueable that a man possesseth, & yet it is turned and guided by the sterne, a little peece of wood; so must the wife in this be like, being willing to be guided by the direction of the Husband; and as it failes not but by deliberation, sounding and compasse, so must not she walke but by discretion and iudgement. But herein she must be vnlike for as one ship may belong to many Merchants, and many Merchants may be owners in one ship: so must

must not the wife, she must be properly b[illegible] to one; and as a ship of all the goods a m[illegible] possesseth cannot be housed, a wife of [illegible] things must not bee left abroad; and lastly a Ship may be painted, but a Woman shou[illegible] not.

Q. *In what place are wiues of best vse, a[illegible] most fit.*

A. One of *Marcions* Schollers answered, *In Thalamo, & in Tumulo*; In the Be[illegible] and in the Tombe.

Q. *By what reasons were the ancient Poe[illegible] vsed to condemne two Marriages?*

A. By comparing the aduenture of such an one to the wracked Sea-man, that once a-shore, will notwithstanding to Sea againe: according to the Verse,

The man that's once from Marriage free,
yet hasteth to that paine,
Resembleth much the wracked man,
that will to Sea againe.

Q. *What was the young mans answer, wherefore he would not marry a widow?*

A. Because, according to the old saying, he would not drinke in the water that another had dyed by rasting of: as follows,

In qua quis periit non bibo, dixit, aquam.

Q. How

Q. *How comes it to passe, that learned men, wise men, Church-men, and such like, chuse, notwithstanding all their wisedome, many times wiues, impatient, contentious, and troublesome?*

A. It is not to be doubted, but that Mariage is a Fate, suffered or appointed by GOD, *Gen.* 28 48. and therefore not alwayes in the power of euery man, to chuse, according to his wisedome and vnderstanding at all times: but that wise and learned men, should many times, if they haue not euill and vnchaste wiues, meet yet with those that are bitter and contentious vnto them, I can giue no reason for it, but this Fate, vnlesse it be for this cause, That when abroad they reproue other mens faults and errors, they may haue at home those that may preach to them their owne weakenesse and infirmities. And therfore, as one saith, However, it must bee our wisedomes to loue them, since it was our fortune to leaue them: and for their faults, we must either seeke to remoue them, or endeuour to beare them: if we can take them away, we make them fitter for our selues; if not, we become better-red our selues in our patience.

Q. *Who are those that plow the Sands, &c.*

anothers ground, and leaue their owne Field vnhusbanded?

A. The Adulterer, who is said to wa[illegible] two of his fiue Senses, at least, not to ha[illegible] the true vse of them, that is, his Seeing a[illegible] hearing; for if he could see, he might beho[illegible] the immediate destruction that waits at th[illegible] threshold of that sinne: if he could not se[illegible] yet hee might heare from the testimony [illegible] wofull experiencers, that cry out in ea[illegible] corner, The path I trod, and it brought m[illegible] to destruction.

Q. *I know thou art diligent in reading th[illegible] Scriptures, therefore shew mee in what [illegible] Chapter of the Bible all the fiue Senses are de-scribed?*

A. *Genes.* 27. *vers.* 4. Seeing: *vers.* 18. Hearing: *v.* 21. Touching: *v.* 15. Tasting: *v.* 17. Smelling. The fiue windowes of th[illegible] soule: of which one thus writes:

S *Lucem oculis video, & varios discerno colore[illegible]*
H *Consona me iuuat, offendit symphonia discor[illegible]*
S *Fragranti oblector vitioso offendor odore,*
T *Insipidũ & sapidum quid sit, me iudice constat*
T *Sentio quid calidum, aut gelidum, quid molle quid asprum.*

The Seeing, *light and colours doth discry,*

The

he Hearing, *tunes and discords doth araigne;*
he Smelling, *odors sweet and sowre doth try;*
he Taste *respects the Cooks both art and pain;*
he Touching, *hard, and soft, and hot, and cold,*
hrough these fiue windowes doth the Soule behold.

Q. *What is the least member in the body, and darkens the whole man?*

A. The eye-lid, the haire whereof neither waxeth more, nor groweth longer.

Q. *Is the most perfect eye-sight sometimes deceiued?*

A. Oftentimes, and as soone as any other of the Senses: as for example, cast a straight staffe into a troubled water, and it appeares to the eye as crooked and wauering. Stand vpon the Shore, thou seest the Ship goe; stand vpon the Ship, why then thy eye will tell thee the shore goes, and the Ship stands still. So the head being distempered, thou shalt thinke fixt things moue, and one flame two.

Q. *What is the swiftest of all things in the world?*

A. One answered, the Sunne, because his speed is such, that in a day hee compas-

seth the whole circuit of the Earth. But another replyed, that thought was swifter than that, because it trauelled the whole world in a moment.

Q. *What foure euils are those that chiefly trouble a house?*

A. *Sunt mala terna domus, imber, mala fœmina, fumus.*

Quartum, cum mane surgunt pueri sine pane.
A Smoake, a Storme, and a contentious Wife,
Three ills are found, that tire a Husbands life.
To which, a fourth is by the Prouerbe sed,
When Children cry for hunger, wanting bread.

Of *Martin Luther* and *P. Melancthons* eloquence and sweetnesse.

Diuisa his operæ sed mens fuit vnica, pauit
Ore Lutherus oues, flore Melancthon apes.
Twixt Luther *and* Melancthon, *so long gone,*
Their Workes were diuers, though their Faith was one:
For Luthers *soundnesse loaded by degrees*
His sheep, as did Melancthons *flowers his Bees.*

Q. *What meanes this speeech, Nourish not the Whelpe of the Lyon?*

A. It giues vs to vnderstand, that we are not to cherish any power aboue the Law,

nor

nor to foster that strength that may afterwards oppresse vs.

Q. *Why doe they that are troubled with the Gout, euer loue to talke most?*

A. Because they cannot runne with their feet, they loue to runne with their tongue: for the benefit of any member we are depriued of, hauing two of them, we esteeme the other in the reckoning of them both. As concerning the Eye: no man desires to bee blind, or to haue but one Eye; yet if any mischance should befall the one, we esteem the other the dearer: as followes in this verse,

Non habeo, nec habere velim, quod stramen adsit,
Non caream, Crœsi si mihi dentur opes.
Mine Eyes I would not sell for drosse,
Though Crœsus *wealth repair'd my losse.*

None more blind than Byart, as the saying is, nor none more forward to venter, than he that least knowes the dangers that he enterprises: as by this example is made manifest.

The Trees on a time went forth to select them a King: and in their progresse, they came to the Oliue Tree, and said vnto it; Reigne ouer vs, and be King; but it refused, saying: Shall I forsake my fatnesse, wherewith I am suppled, and man is nourished?

No, I will not: and with these and the like reasons refused their offer. Then they came to the Figge-tree, and said, Reigne ouer vs: who answered, Shall I leaue my sweetnesse and fruits, more delicate than the Hony of *Hybla*? Then they came to the Vine; and she refused, saying, Shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? It shall not be. Then spake the Bramble, Let me be King ouer you, that I may curbe you with sharpe lawes: and thus what the good refused, the worst offers to take vp and embrace, for none more ambitious than the vndeseruing, as in the Proposition before declared.

Q. *What waters of all others are the most deceitfull?*

A. The teares of a Woman; the which in the blessed Weeper are called, The blood of the soule.

Q. *What Creatures of all others are the most wanton?*

A. Insatiate women; according to the Poet,

Gallinis Gallus ter quinis sufficit vnus,
At ter quinque viri vix sufficiunt mulieri.
One Cocke sufficeth twice five Hen:
Scarce one lewd woman, thrice five Men.

Q. What

Q. *What women of all others are the moſt fruitfull?*

A. Beggers wiues, that of all others one would thinke ſhould be moſt baren.

Q. *Of imperious women, what did* Cato *report?*

A. Cato ſaid, Our Wiues rule the Common-wealth, for we gouerne the People, and our Wiues gouerne vs. To which purpoſe *Themiſtocles* ſaid; O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy ſonne thee: therefore in my opinion he ſpake not amiſſe, that ſaid; he neuer knew Common-wealth, nor priuate Family well gouerned, where the Hen crew, & the Cocke held his peace: for though it be ſaid of Women, that they are ſo able of tongue, that three of their clappers will make a reaſonable noiſe for a Market; yet though they talke, they ſhould not command, or at leaſt-wiſe ſhould not gouerne.

Q. *Whether was the night or the day firſt?*

A. Thal. Mileſius anſwereth, The night was before the day, as in the Creation is manifeſt, *So the Euening and the Morning were the firſt day.* From which notwithſtanding we vary in our opinions, as preferring the day before it: and for becauſe the Euening

ning is but the latter part of the day which must precede it.

Q. *At what houres doth the Day begin with vs?*

A. For paiments of mōney it is reckoned betweene Sunne and Sunne, But for Inditements for murder, the day is accounted from midnight to midnight, and so are Fasting dayes.

Q. *How many colours are there in the Rainbow?*

A. Various colours, but two especially most apparant, a watery and a fiery colour; which two colors expresse two iudgements the one of water past in the beginning of the world: and the other of fire to come, in the end thereof.

Q. *Which is the longest Day in all the Yeare?*

A. S. *Barnaby* answereth, that which hath the shortest night.

Q. *How many are the properties of good Wine?*

A. As many as there are senses in mans body, for to euery sense should good wine haue a relation.

1. To the sight, good colour, pureness and cleerenesse.

2. To

2 To the hearing, being powred forth, a sparkling and speaking noyse.

3 To taste, good relish.

4 To the touching, coldnesse.

5 To the smell, sweetnesse.

Q. *How many are the Veynes in the body of Man?*

A. As many as there are dayes in the yeare: of which one thus writeth;

That every thing we doe, may vaine appeare,
We haue a veine for each day in the yeare.

Q. *How man, bones are there in the body of Man?*

A. It is answered according to *Galen, Hypocrates* and others, that there are in mans body 284. which are thus singly collected: in the head 49. in the breast 67. in the armes and hands 61. in the feet 60.

Q. *At what yeeres doth a childe present halfe his height?*

A. Betweene the third and fourth yeare.

Q. *How many teeth hath he according to the Poets rule?*

A. *Sunt homini dentes triginta duo comedentes.*

The grinders which in mirth are said to cease,
Are numbred thirty two at best increase.

Q. *How many are the senses of the soule?*

A. Though the sensible things of the world be numberlesse, yet the organs of the sense that comprehends them are but fiue: 1 Touching: 2 Tasting: 3 Seeing: 4 Hearing: 5 Smelling.

Q. *What is the quickest and best sense of all other?*

A. The Eyes.

Q. *Which is their best obiect and noblest vse?*

A. Their vse is admirable and excellent in this world, viz. to distinguish and shew vs the variety and beauty of all things in the world; but yet their chiefe vse shall be, through the effusion of his heauenly light, face to face, to see God in the world to come.

Q. *What Sense had the greatest hand in the first transgression?*

A. The Eye.

Q. *How sheweth it his sorrow?*

A. By shedding teares, which no other Sense doth or can.

Q. *From whence proceeded teares?*

A. Out of the braines most thin and liquid excrement, of which (being the moistest part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. *How are they seene?*

A. Not

A. Not by sending the rayes vnto the obiect, but by receiuing beames from thence, which euer end with pointed angles in the: Where if the obiect be farre off, it ends in them in a sharpe point, and so the thing seemes small; if neere, in a broader point, and thereby seemes greater.

Q. *How many things are required to a perfect sight?*

A. Nine things, *viz.*

1 Power to see.
2 Light.
3 The visible thing.
4 Not too small.
5 Not too thin.
6 Not too nigh.
7 Not too farre.
8 Cleere space.
9 Time.

Q. *What foure things be those that be grieuous to our eye-sight?*

A. 1 Smoake out of moist wood.
2 Wind in a storme.
3 Teares.
4 To see our enemies fortunate, and our friends vnhappy.

Q. *What things doe the eyes most betray, that a man would keepe secret?*

A. Loue and Drunkennesse.

Q. *What is the office of the Eares, and wherefore are they placed on high with windings and turnings in them?*

A. To receiue the sound or ayre into them, which formes a noyse in the Mases, whereof the soule makes distinction; they are placed on high, because all sounds mount aloft, with turnings and windings in them, that the sound may not too hastily strike the braine: it is the sloweſt, yet the daintieſt sense of all the other; for as those that haue no skill in Musicke, can perceiue a discord, and though they know not what is good, yet find what is euill; the most delightfull tune they heare, is the musick of the Psalms from the voice of men and women.

Q. *Wherefore haue we two Eares, and but one Tongue?*

A. That we should heare twice as much as we speake.

Q. *Wherefore haue we our Eye-lids to shut them, when our eares are alwayes open: our Eares fixed and our Eyes moueable?*

A. Our Eares are open to heare the proofe of euery tale; and vnmoued, to the end that though they quickly heare, they be not moued to censure ouer-rashly; and these

two

two are the chiefe intelligencers & seruants of the Soule, the other three attended vpon the Body.

Q. *How is the Taste discerned?*

A. By the veynes which spread through the tongue and pallate, to distinguish euery relliſh; the abuſiue pleaſing of which ſenſe, as experience teacheth, through Cookery and Sawces, hath killed more bodies, then either the Sword, Famine, or Peſtilence.

Q. *Where is the ſeat of the ſmelling?*

A. In the noſtrils; for as God breathed the breath of life into them, ſo makes hee it their vertue, by the ſeat of that ſenſe in them to diſtinguish all ayres, profitable or hurtfull to the body of man.

Q. *What are the benefits of good ſents to the Body?*

A. To purifie the braine, refine the wit, awake the fancy: to which purpoſe old Deuotio ordained incenſe, to make ſuch minds the more apt for heauenly contemplations: yet ſome are of opinion, that theſe perfumes are but vnneceſſary furniſhments, ſince as the Prouerbe is, They ſmell beſt that ſmell of nothing.

Q. *From whence is deriued the power of Feeling?*

A. The feeling power which is the root of life, spreads it selfe through euery part of the body, by sinews, which descend from the head to the foot, and like a Net spread all ouer the body, she discernes (euen as the Spider sitting in the middest of her web) if ought doe touch the outward thred of it, she feels it presently shaking on euery side: by this Sense wee doe discerne hot, cold, moist, dry, hard, soft, rough, pleasure, and paine.

Q. *What may the Memory be compared vnto?*

A. To the Sea and the Land: the part that retaineth all, to the Land; that deuoureth all, to the Sea; being likewise the Lay-mans table-booke, that remembers much, and forgets much; her seat is in the hindermost part of the braine behind.

Against whom, time and obliuion euer make warre to deface her Register, that the most famous things euer done, the greatest wonders euer acted, the stateliest Monuments euer raised, the mightiest Monarchs that euer raigned, should haue here no perpetuity, but be interred in ruine and forgetfulnesse: for as one saith of Time.

Time ruinates proud buildings with her hours,

And

And smeares with Dust the glittering golden Towers.
Time fils with worm-holes stately monuments,
And feeds oblivion with decay of things:
She blots old bookes; and alters their contents,
And pluckes the quils from ancient Ravens wings.
She spoyles antiquities of hammered steele,
And turnes the giddy round of fortunes wheele:
She weares out Brasse and Marble, and decaies
Stones to drop downe, that spoke their raisers praise.

A further illustration of the Body.

Q. *What is the Body?* The dwelling of the Soule.
What the Eyes? The windowes of the Soule.
What are the Browes? The portall of the Mind.
What are the Eares? The Interpreters of sounds.
What are the Lips? The leaues of the Mouth.
What are the Hands? The workmen of the Body.
A. *What the Heart?* The receptacle of life.
What the Lungs? The Bellowes of the ayre.

What the Stomacke? The orderer of the meats.
What the bones? The strength of the body.
What are the Legges? The Columnes of the body.

Aliter abbreuiata.

Cor sapit, & pulmo loquitur, Fel comouet iram,
Splen ridere facit, cogit amare Iecur.
Wisdome the hart, the lugs our speech doth moue,
Gall, spleene, and liuer, anger, laughter, loue.

Q. *How are these following denominations distinguished to their particulars, as of reason, vnderstanding, opinion, and the like?*

A. 1 When by mouing from ground to ground she sifts things out, she obtaines the name of reason.

2 When by reason she hath found truth and standeth fixed, she is vnderstanding.

3 When she lightly inclines her assent to either part, she is opinion.

Q. *What is the difference betweene Wit and Will?*

A. Will is the Prince, and Wit is the Counsellour, which sits in counsell for the common good of the man; for what Wit resolues vpon, Will executes: Wit is the mindes chiefe Iustice, which often contro-

the false iudgement of Fancy; Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what shee is vnwilling to: And lastly, their chiefe vse is, our Wit being giuen vs to know God, our Will to loue him being knowne.

Q. *Which are the three first members formed in the wombe after conception?*

A. The Heart, the Braine, and the Liuer, the chiefe members of life.

Q. *What is the last made?*

A. The Eye, the interpretation of the minde: the last member formed in the wombe, and the first that loseth his motion in death, for in that exigent, the spirits of the sight betake themselues to the braine, as to the Castle of refuge, a sure token of death.

Q. *When a man dyes, which is the last part of him that stirs, and which of a woman?*

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. *A wiseman said, that from the most vile creatures on the earth, iust matter might be had whereby to glorifie God: To this one answered,*

red, what takest thou from the Serpent, whereby to glorifie him?

A. To praise him that he made mee not such a one: To which purpose is here annexed a story of one, who seeing a Toad lye in the way, fell a weeping: two Bishops comming by, enquired his reason: who answered, that the sight of that vgly and lothsome creature, had admonished him of his ingratitude to God, that had neuer giuen thankes for the excellency of his creation, being made after his owne Image, when he being but a clay in the potters hands, it was in his power to haue made him a vessell of dishonour, yea euen as the baseſt and deſormedſt, ſuch an one as that Toad.

Q. *What is the most beautifull thing in the world?*

A. One answered, The Sunne; but another replied, that blinde men saw not that, and therefore he concluded that Vertue was much more resplendent, which euen the blind might perceiue perfectly.

Q. *What is the strongest of all things?*

A. One answered, Wine: another, A King: a third, A Woman: and all these are very powerfull: but Truth is the strongest of all, which ouercomes all things in the end.

Q. *What*

Q. *Who is the greatest opposer of truth?*

A. One answered, The Pope; who, as *Balens* recites, is so opposite, that commonly whatsoeuer hee praises, is worthy of dispraise: for whatsoeuer he thinkes, is vaine; whatsoeuer hee speakes, is false; whatsoeuer he dislikes, is good; whatsoeuer he approues, is euill; and whatsoeuer hee extols, infamous.

Q. *What seats are ordained for Popes after this life?*

A. Heauen they continually sell, and daily offer to sale, and therefore Hell is their place in reuersion: according to the Poet,

Vendidit & cœlum Romanus & Astra sacerdos:
Ad stygias igitur cogitur ire domus.

Q. *What part of speech is* Papa, *for the Pope?*

A. Part of a Particle, because he partakes part from the Clergy, part from the Laity, and part from both with Mood and Tense.

Papa nec Deus, nec Angelus nec Homo, quid tunc? The Pope is neither God, Angell, nor Man: what then? *Diabolus.*

Q. *Who are those that pray for all, Defend all,*

Feed

Feed all,
Deuoure all?

A. In an old picture, I found it thus written, The Pope with his Clergy sayes, I pray for you all; Cæsar with his Electors, I defend yor all; The Clowne with his Sacke of Corne, I nourish you all: at last comes Death and sayes, I deuoure you all. For,

Mors vltima linea rerum.
Man's like a Glasse fill'd full of water,
With Iuory wals about,
The Glasse cracke, the water spilt,
So soone is life runne out.

Q. What little fish is that in the Sea, that hath the greatest wonder in his strength?

A. The Remora, a little fish of halfe a foot long, which but by fastening vpon it will stay a ship vnder saile with wind and Tyde.

Q. What thing is a Lyon most afraid of?

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. What difference of dayes is there of the Christians, the Turkes, and the Iewes Sabbath?

A. The *Christians* keepe their Sabbath on Sunday: the *Iewes* on the Saturday: the *Turkes* on the Friday, in scorne of Christ that was that day crucified.

Q.

Q. *What is death very fitly resembled vnto?*

A. To a Woman or a Shadow, for seeke it, and it flyes you; flye it, and it seekes you: and so a woman: according to the Poet,

Follow a Shadow, it still flyes you,
Seeme to flye, it will pursue you:
So, court a woman, she denies you;
Let her alone, she will court you.

Q. *What is that, which of running becomes staid, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?*

A. It is answered, Ice.

Q. *Whether was Christall euer Ice?*

A. It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty yeeres, are called Christal, by reason of their transparency; and are for the most part found vpon the Alpine Mountaines, eleuated against the face of the north, where they become so hard, that scarce they euer after yeeld to the hammer.

Q. *What liquor of all other soonest extinguisheth the Fire?*

A. Vineger, for the exceeding piercing coldnesse, and egernesse it hath.

Q. *What*

Q. *What is the strongest of all things in the world?*

A. *Thal. Mil.* answered, Fate; another Death, because it ouercomes all things.

Q. *How many Letters are there in the holy Tongue?*

A. As many as there are bookes in the old Testament: of which one thus further obserues, that as 22 letters forme our voice, so 22 Bookes containe our Faith.

Q. *What comparison is there betweene Prophets and Poets?*

A. Thus much, according to the old verse:

Illi de rebus prædicere vera futuris,
Hi de præteritis dicere falsa solent.

Englished,

Of things to come, these truly make vs know,
What th'other of things past, do fasly show.

Q. *Who were those that were seene to eat after their deaths?*

A. *Christ, Lazarus*, the daughter of *Iairus*, and others.

Q. *Vpon what kinde of persons, according to* Diogenes *opinion, are not benefits to be bestowed?*

A. Not

A. Not { Vpon old men, because they liue not to requite them. Vpon Children, because they forget them. Vpon dishonest folkes, because they will neuer repay them.

Q. *Who are those that see many things farre off, but little neere at hand?*

A. Old men, blind in the present tense, but for the most part quick-sighted in the preterimperfect tense.

Q. *How comes it that the husband seekes the wife; and not the contrary, the wife the husband?*

A. Because the man seeks that which he formerly lost; that is, his rib, which was taken from him in the forming of the Woman out of his side, and therefore when a man marries a wife, what doth he but fetch backe the rib which he first lost?

Q. *What is the choosing of wiues fitly compared vnto?*

A. Sir *Tho. Moore* was wont to say, to be plucking by casualty Eeles out of a bag, wherein for euery Eele are twenty Snakes.

Q. *What is the dearest losse of all others?*

A. The losse of time, which cannot be recouered; of which one thus complaines;

Damna

Damna fleo rerum, sed plus fleo damna dierum
Quisq; potest rebus succurrere, nemo diebus.

Englished:

The losse of wealth I much lament,
But more, what time decayes,
For wealth may be regaind that's spent,
But never losse of dayes.

Q. *It being demanded of* Aristotle, *whether a fault committed in Drunkennesse, were to be punished or remitted, a man not being then himselfe?*

A. It was answered, He which in drunkennesse committed any offence, was worthy of double punishment: first, for being drunke; secondly, for his offence therein.

Q. *Who are those that draw death out of that wherewith others preserue life?*

A. The Drunkard and the Glutton.

Q. *What two Monosyllables are those that diuide the whole world?*

A. These 2 Pronounes, *Mine* and *Thine*.

Q. *Of Retribution, how many bee the sorts, and what are the best or worst degrees therein?*

A. There are foure sorts, which are the following:

1 To repay good for good, fitnesse.
2 To repay euill for euill, peruersnesse.
3 To repay euill for good, diuellishnesse.

4 To repay good for euill, blessednesse.

Q. *How many things are chiefly required in a good Chyrurgion?*

A. These three properties.

1 A Hawkes eye.

2 A Lyons heart.

3 A Ladies hand.

Q. Cato *repented himselfe of three things, and what were they?*

A. 1 That euer he beleeued a Woman.

2 That euer he spent time idely.

3 That euer he went by Water, when he might goe by Land.

Q. *What were those three things S. Austen wished he had liued to haue seene?*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 *Rome* in her flourishing estate.

2 To heare Saint *Paul* preach.

3 To haue seene *Christ* in the flesh.

But wee, saith *Lactantius*, will giue God thanks that we are not Pagans, but Christians; that we liue in the time of the new Testament, and not of the old.

Q. Plato *gaue thankes to Nature for foure things, and what were they?*

A. 1. That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That

3 That he was a Grecian, and not a Barbarian.

4 That he liued in the time of *Socrates*.

Q. *In how many formes doth a Physician appeare to his patient?*

A. In these three formes:

1 In the forme of a skilfull man, when he promiseth helpe.

2 In the shape of an Angell, when hee performes it.

3 In the forme of a Diuell, when hee asketh his reward.

And therefore it is the Physicians Rule, *Accipe dum dolet*, Take the sound see while the sicke hand giueth it.

Q. *What three things are those that chiefly preserue life?*

A. A ioyfull Heart, a quiet Minde, and a moderate Dyet.

Q. *What two things are those that make equall the miserable and the happy?*

A. Sleepe and Death; betweene one of which *Pashti* the most beautifull Queene, and blackest Egyptian bondwoman that euer was, are made equall.

Q. *What Passions and Diseases are those that cannot be hid?*

Q. Loue, and the Chin-cough.

Q. Wh

Q. *What is the cause that the Deuill, aboue other Beasts of the field, should assume the forme of a Serpent: and that out of the putrifaction of Mans body, wormes and Serpents should be produced?*

A. It is answered, according to *Melancthon*: Because Man was puft vp with the poyson of the Serpent in Paradise, the Diuell hath euer since delighted in the form of a Serpent, for the conquest then atchieued in that shape. And to this day it is reported, that in some part of Africa and Asia, are found Serpents that Diuels doe inhabit. And that out of mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which, as one implyeth, it is not vnnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures be engendred of the greatest hate and enmity to man.

Q. *What is the wisest of all things?*

A. *Thal. Mil.* answered, Time; for it findes out all things, teacheth and altereth all things.

Q. *What people are those that haue but one day and night in the whole yeare?*

A. Those that liue vnder the Pole Ar-

sticke, for to those the Sunne neuer ascends the Horizon 24. degrees, nor comes vnder it, so that they haue sixe signes aboue, and sixe beneath it.

Q. Whether may the Bat be reckoned amongst the number of Birds or Mice?

A. The Bat possesseth such an euennesse betwixt both, that she cannot iustly be said to be absolutely either the one or the other: for she hath wings, but no feathers; she flies but in the euening: shee hath teeth which no bird hath; and she nourisheth her young with milk, which no bird doth; yet, because she hath wings and flies, we reckon her among the number of Birds.

Q. What Birds are the most wicked, but the shortest lyued?

A. Sparrowes: which for their salacity and wantonnesse eight times in an houre, liue not aboue two yeeres. *Zenocrates* tels a story of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge, which hee tooke and kept, and the Bird would still attend on him.

Q. What Creatures of all other are the longest lyued?

A. Man: the Daw, the Hart, and the Phœnix, whereas most other compared with

with them as short, the Hare liuing but ten yeares, the Cat as many, the Goat but eight, the Asse thirty, the Sheepe ten, the Dog foureteene, and sometimes twenty: the Bull fifteene, the Oxe, because gelded, twenty; the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty; the Doue eight; the Turtle eight; the Partridge twenty fiue.

Q. *What Creature of all other sheds teares at his death?*

A. The Hart, that fearefull and dry creature, that brayes after the water brookes: *Psalm.* 42.

Q. *What chiefly fats a Horse?*

A. The eye of his Master.

Q. *One asked* Aristotle, *what was the fruit of all his Physosophy?*

A. Who answered, to doe that out of a free disposition, which lawes and enforcements doe compell others vnto.

Q. *What kinde of creatures are those that sleepe not with their owne face?*

A. Painted women, for the most part suspicious harlots.

Q. *What is that that is too hard for one to keepe, enough for two, and too much for three?*

A. A secret.

Q. *To whom may a man best commit his secret?*

A. To a common Lyer, for he shall not be believed, though he tell truth.

Q. *What waters of all others ascend highest?*

A. The teares of the Faithfull, which God gathers into his bottle.

Q. *Of all the Fishes in the Sea, which doe our naturalists observe the swiftest?*

A. The Dolphin, which swimmes faster than either Bird or Arrow flyes: which fish of all other is most dangerous to Marriners.

Q. *What three letters are those that make vs bondmen and free?*

A. They are E V A, which inuerted, are A V E, the Angels salutation.

Q. *What two letters are those that young infants first cry out vpon?*

A. E A: according to the Poet:

Clamabunt E, A, *quotquot nascuntur ab* Eua.

All cry out of E *and* A,
That are borne of E V A.

The Males especially vpon *A*, and the Females vpon *E*: except *Zoroastes*, of whom it is read, that he was borne laughing; who, as *Pliny* notes, was the first finder out of Magicke.

Q. *What*

Q. *What is that which being contained in it selfe, yet from it thousands doe daily spring and issue?*

A. The Egge, from whence are produced Fowles, Fishes, Birds, and Serpents.

Q. *Whether was the Egge or Bird first?*

A. The reason of this cannot bee vnderstood naturally, since the egge without the bird, nor the bird without the egge could be brought forth. But we are to vnderstand, that the first ranke of creatures were immediately from God, without any other secondary causes: and this great difference there is betweene God the first Nature, and the second Nature.

Q. *What thinkest thou of this question, whether the drunken man drinkes vp the wine, or the wine drinkes vp him?*

A. It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure, but after thou hast drunke it, it taketh thee; first, it is a seruant, and yeelds it selfe vnto the drinker, but afterwards, spreading it selfe into the veins, it becomes a Master, and is like fire in the top of a Chimney.

Q. *In a certaine Banquet, much wine being giuen to* Diogenes, *he powred it downe on the ground, and being asked the reason why he spilt it?*

A. Answered, If I drinke it, I not onely spill it, but it spils me.

Q. *How many wayes doth man fall?*

A. The question is infinite, we dye a thousand wayes, though we were born but one.

Sunt hominum morbi mille, sed vna salus.

He hath a thousand diseases, and but one health.

Q. *The Diuell asked a holy man these three questions?*

1 *What was the greatest wonder that euer God made in a little circuit?*

To which the holy man answered: The face of man, that being of one substance and forme, there should not be found in all the world two men, their faces like in al things; and that in so small a roome, God hath blazed all the senses.

2 *Whether the Earth were higher then the Heauen?*

To which he answered, That the body of Christ, which is the substance of the earth, as from *Adam*, was exalted aboue the heauens, and so the earth to be higher.

3 *How much was the distance betweene heauen and earth?*

To which the holy man answered, (not containing himselfe any longer with patience) Thou knowest the space better than I, for thou measuredst it when thou fellest from heauen, so neuer I: at which speech the Diuell vanished away.

Q. Diogenes *being asked what wine of all others he loued best?*

A. Answered, that which hee dranke of another mans cost.

Q. *What is the heauiest burthen that the earth beares?*

A. Sinne, for it weighes downe to hell.

Q. *What tree in the Forrest doth the Serpent most hate to come neere?*

A. The Ash, according to *Virgil*, the fairest in the wood, which the Serpent neither comes vnder, nor within the shade, as also the Iuniper tree.

Q. *What seed is that which ioyneth together England and France, and many other farre distant Countryes?*

A. Hempseed, of which is made the sailes for ships which transport them far & neere.

Q. *What three wayes are they among other, that are not to be found out?*

A. *Via auis, via nauis, via iuuenis:* The flight of a bird, the passage of a ship, and the way of a young man.

Q. *What foure things are those that specially peruert Iustice?*

A. 1 Fat gifts.
2 Hatred.
3 Fauour.
4 Feare.

Q. *What may Law, in the abuse thereof, most fitly be compared vnto?*

A. To a thicket of Brambles, into which by tempest the poore sheepe being driuen from the Plaines, come there for refuge, and so lose their fleeces.

Q. *What was a great man of this kingdome vsed to compare Courtiers vnto?*

A. To Ember weekes, or Fasting Eues, the hungriest and leanest of themselues, yet bordering still vpon great ones. As likewise he vsed to call promising, the vigill of giuing. And concerning a Booke called, Rules for a Courtier, he would sometimes say,

Those Rules well practis'd, rightly vnderstood,
Might make good Courtiers, yet few Courtiers good.

Q. *Who be those that lye most freely, and without controule?*

A. 1 Great

A. 1 Great men, that few men dare reproue.

2 Old men, that few men can gain-say.

3 Trauellers, that may lye by authority.

Q. *What is that which is commendable both to doe, and not to doe?*

A. To know when to speake, and when to keepe silence: according to the Poet,

Scire loqui laus est, laus est quoq; scire tacere.
Illa magis pulchra est, hæc quoque pulchra magis.

Q. *What things are those most virtuall, and of greatest secrecy and force aboue other?*

A. *Christus vim verbis, vim gemmis, vim dedit herbis:*
Verbis maiorem, gemmis, herbisq; minorem.

Or thus:

Stellis ac herbis vis est, sed maxima verbis.

Englished:

To Herbes and Stones much vertue Christ affords:
But more to speech, for Life and Death are words.

Q. *Who is the most renowned for memory that stories make mention of?*

A. *Seneca*, who writes of himselfe, that he was able to recite 2000 names, after they were once read vnto him.

Q. *What breaketh the shell at the comming out of the chicken?*

A. It is answered, and that by a double reason; the one, because in that time, the shel by continuall heat and sitting vpon becommeth tender and soft, so that the least stirring effecteth it; another cause of breaking thereof, & that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, exposeth it selfe to seeke, and so breaketh it; as likewise the defect thereof is the naturall cause of all other Birds.

Q. *Whose Cocke, whose Dog, and whose Seruant may be kept at the cheapest rate?*

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers seruant.

Q. *What was that City* Aristotle *so magnified aboue others, for beauty, largenesse, and strength?*

A. The City of *Babylon*, the wals whereof were fifty cubits thicke, 200 cubits high: this City was foure square, 15 miles from corner to corner, 60 miles in compasse, it had 100 Gates, with thresholds and posts of Brasse, which when it was taken by *Darius*, by drawing the Riuer *Euphrates* dry, those that dwelt in the farthest parts heard

not

not of it in three dayes. It was destroyed according to the Propheſie of *Ieremy*, and is now a Deſart for wilde Beaſts.

Hereafter follow certaine Grammaticall queſtions.

Q. *Which is the beſt verſe in all* Virgil?

A. Æneid. 6. *Diſcite iuſtitiam moniti & non temnite diuos.*

Q. *Which is the worſt in all* Virgil?

A. Æneid. 1. *Flectere ſi nequeo ſuperos, Acheronta mouebo.*

Q. *Which is the worſt in all* Ouid de arte amandi?

A. *Semibouémque virum, ſemiuirúmque bouem.*

Q. *Which is the beſt of all* Tullies *Epiſtles?*

A. The beſt and longeſt of all that is extant, is, *Ad Q. fratrem Propretorem minoris Aſiæ*, moſt excellent, and worthy the reading of it.

Q. *Which of all the Fathers is the hardeſt, of all the Poets the moſt crabbed?*

A. *Tertullian* and *Perſius*, which *Perſius* when *Tertullian* read, and found it ſo craggy and hard, he threw it aſide, ſaying, If he would not be vnderſtood, hee ſhould not be read.

Q. *Ex-*

Q. *Expound me this verse,*

Furfur, edit panum, panem quoq; sustineamus.

A. The last word is diuided into three, and thus construed: *Sus* the Sow, *edit* doth eate, *furfur* bran, *Tinea* the Moth, *edit* doth eate, *pannum* cloth, *Mus* the Mouse, *edit* doth eate, *panem* bread.

Q. *Construe me this verse,*

Mea Pater Lupus est Matrem.

A. Pater O Father, *mea* make haste, *Lupus* the Wolfe, *est* doth eate, *Matrem* my Mother.

Q. *What is the difference betweene* os oris *for the mouth, and* os ossis *for a bone?*

A. *Deuorat os oris quicquid lucratur os ossis.* Whatsoeuer is gotten by *os ossis* the bone, is deuoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os oris, or the mouth doth speake, but *os ossis*, or the bone, is gnawne by the mouth.

Q. *At the confusion of Babel, into how many Languages was the world diuided?*

A. *Epiphanius* and others doe write, into 72. as many as there were workmen at the building.

Others thinke 72. as many as there were Nations

Nations in the world, which *Moses* recites to be 72.

Q. *What preeminence haue our best Linguists aboue others?*

A. The *Hebrewes*, that they drinke at the Fountaines.

The *Grecians* at the Riuers.

The *Latines* at the Brookes.

English, and some others, at the Lakes.

Q. *How are these foure Letters to be vnderstood, S, P, Q, R?*

A. *Senatus Populusq; Rom.* yet one of the Sibyls inuerted it thus: *Servus Populum Quem Redemisti:* Now others haue turned them iestingly vpon the Pope, by way of question and answer, as thus; *Sancte Pater, Quid Rides?* Respon. *Rideo, Quod Papa Sum.*

Englished.

Q. *Holy Father, why dost thou laugh?*

A. I laugh, because I am Pope.

Q. *Who was he that was reputed an old man among Children, and yet among old men liued to be a Child?*

A. *Hermogenes*, who in his youth, was the best Rhetorician of his time; but in his age lost his sense, and forgot his letters, and so became a child in his dotage.

Q. *Who*

Q. *Who was the most excellent Geometrician of his time?*

A. *Archimedes* the Syracusian, who held it possible to remoue the earth, if he had another Earth to fix his instrument vpon: He held it also possible to number the sand.

Q. *Why is* Honos *for* Honour *written with* H, *an asperation: and* Onus *for a* Burthen *without?*

A. Because to the one all men aspire, the other, few men doe desire.

Q. *Amongst all Trees, which onely is of the neuter gender?*

A. Balsamum, or the Balme tree, found onely in Iudea.

Q. *What debt is that which is alwayes paying, and neuer paid?*

A. Charity and Loue, which though we euer pay, yet must we euer owe to pay.

Q. *Why is the forme of money round?*

A. Because it is to run from euery man.

Q. *Why is* Nummus *latine for Money?*

A. Of *Numa Pompilius*, second King of the Romans, the first that caused money to be made: and when Copper pence, Siluer pence, and Gold pence were made, because euery siluer peny was worth tenne copper pence, euery gold peny worth tenne siluer, there-

therefore they were called *Denarij* of *Decem* for ten.

Q. *By what meanes may euery man be accounted an honest man?*

A. By endeuouring to be what he desires to seeme.

Q. *By what meanes should a man quickly become rich? (counsell I know quickly to be hearkened vnto.)*

A. To be content with little, as the diuine Poet said:

My wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds
vnto my will.

Q. *What Creature of all other is the worst that the earth nourisheth?*

A. If it be demanded of wilde Beasts, a Tyrant; if of tame, the Adulterer: in another place he answered, on the Mountaines, Beares and Lyons; in Cities, Publicans and Flatterers.

Q. *What Creature is that which bites with the Tongue?*

A. All creatures bite with their Teeth, as is commonly known, but the Flatterer bites with his Tongue, & the wound is mortall.

Q. *Wherein doth Man chiefly differ from Beasts?*

A. In

A. In two things especially, *Ratione & Oratione*, in reason and speech.

Q. Diogenes *being asked why he wore his beard so long:*

A. Answered, To the end that when I see it, and touch it, I may remember my selfe to be a man.

Q. *One asked* Diogenes *what he should give to haue a blow at his head?*

A. Answered, A Helmet.

Q. *What good thing is that which is more profitable vnto others, then to those that haue it?*

A. Beauty, that fraile and flying dowry, inioyed by looking vpon by others, being blind to the owner it selfe.

Q. *Which were the most lasting cloaths that euer were worne?*

A. The Israelites in the Wildernesse, which in 40 yeeres waxed not old.

Q. *Which is a liuing word, and which is a dead word?*

A. The spoken word is the liuing, the written word is the dead, of whom one thus writes most wittily:

Sit verbum vox viua licet, vox mortua scriptum,
Scripta diu viuunt, non ita verba diu.

Englished

Englished,

Although the speaking word haue life,
The written word be dead;
The written word shall last and be,
When th' spoken word is fled.

Q. *What Beast is that that is vnlike to his damme or sire, and of a mingled kinde, brought forth by others, and produceth not his like?*

A. The Mule, begotten betweene the Horse and the Asse: according to the Poet,

Dissimilis patri, Matris diuersa figura,
Ex aliis nascor, nec quicquam nascitur ex me.

Two likes vnlike.

Dog hunts keepeth,
The in the woods and all things
Wolfe is nourished destroyeth.

Q. *In what Lawes did consist the order of Drunkennesse among the* Romans?

A. 1 Not to trip in Speech.
2 Not to vomit.
3 To drinke most at on sup.
4 Not to breathe in the draught.
5 To leaue nothing vndrunke, if, to cast it on the ground; an old president, but an euill imitation at this day.

Q. *Who were the most lasciuious belly-gods that Stories make mention of?*

A. *Sardanapalus*, whose belly was his god, and

and God his enemy; *Vitellius*, who had serued vnto him at one feast, 2000 Fishes, and 7000 Birds; *Heliogabalus*, who at one supper was serued with 600 Ostriges, *Maximinianus*, who did eat euery day 40 pound of Flesh and drunke fiue gallons of Wine; *Sminderides*, who when hee rode a sutor to *Clistines* daughter, carried with him 1000 Cookes, as many Fowlers, and so many Fishers: *Sminderida*, who bragged, being so giuen to Meat, Wine, and Sleep, that he had not seene the Sun either rising or setting in 20 yeares. The story whereof is not here recited for imitation, but detestatiō, as a thing odious to God, hatefull to man, burdensome to nature, the root of all euill, and decay of euery vertue, for by too much feeding, the subtill parts are darkened, and turbulent fumes doe weaken the vnderstanding, and therefore the Poet wittily obserues:

Fat panches haue leane pates, and dainty bits
Make rich the ribbes, but bankrupt quite the wits.

And therefore saith the golden rule:

Pone gula metas, vt sit tibi longior ætas,
Esse cupis sanus, sit tibi parca manus.
If thou a long and healthfull age require,
Put bounds vnto thy gluttonous desire.

For otherwise, thou shalt be a harbour for diseases, a subiect for the Physician, and misery: for, *Miserè vivit, qui medicè vivit*; and therefore for thy health and profit, embrace abstinence and temperance, for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. *What are the outward signes of the bodie, to iudge of the inward disposition of the minde?*

A. A head sharpe and high crowned, imparts an ill affected minde, greatnesse of stature, dulnesse of wit; little eyes, a large conscience: a great head and goggle eyes, a starke staring foole: great eares, to be a kin to *Midas* Asse: spacious brested, long life: plaine browes without furrows, to be liberall: a beautifull face, to note the best complexion: the soft flesh, to be most wise and apt to conceiue.

Albertus saith, these are signes of a wit as dull as a pig of Lead, to wit, thicke nayles, harsh haire, and a hard skin: the last whereof was verified in *Polydorus* a foole, whom *Elianus* makes mention to haue had such a hard thick skin, that it could not be pierced through with Bodkins.

Q. *What*

Q. *What are the causes of the ebbings and flowings of the Sea?*

A. The opinions of Writers are so diuers that I know not certainly what to determine yet to giue some satisfaction, these are held to be the two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit mouing vpon the waters, moueth the waters, which *Iob* expresseth by the similitude of fire put vnder a pot, saying, It is God that maketh the Sea to boyle like a pot: which fire is taken to be partly in the saltnesse of the waters, the first mouing thing in the same. Another reason is, for that the earth hath more fire in it then water, which fire lyeth hid in subterranean stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and actiue, and subiect to motion, which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence rising and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and hauens; but descending to

he Horizon, and wane, as her beames by
ttle and little diminish, the waters doo
ill and abate, which maketh her Eddy or
bbe, and these all together by the ordinance
f God doe effect it.

And that fire is the cause of this, as of all
ther motions insensible in nature, may be
erceiued by that perpetuall shew or moti-
n presented to the Kings Maiesty by *Cor-
elius Bezael*, which was thus done, by ex-
racting a fiery spirit out of Minera matter,
which ioyned with an ayre in the hollow
f the axletree, turned the wheele which
urned the whole frame, with a continuall
evolution without wearinesse or ceasing, to
he admiration of his Maiesty, and as many
s beheld it how it could bee effected, at
ast wise to be perpetuall: till a reason was
endred by the Author: whereupon he ap-
lauded the rare inuention; the fame where-
f afterwards caused the Emperour to send
o intreat his Maiesty, that he might come
o his Court there to effect the like, being a
worke as rare as these other of admiration
ollowing, which were, as *Cassiodorus* wri-
eth, the lowing of metals of sundry forms,
Picture of brasse which did sound a Trum-
et aloud, a Brazen Serpent hissing, Birds
artifi-

artificially singing: the Iron-flye made at Norimberge, which being let out of the artificers hand, did flye abroad among the guests that were at the Table, and at length returned to his hand againe: the artificiall Eagle which flew along by the Emperour a good part of his iourney. And so much concerning these.

The holy Scriptures, by the reckoning of the day by houres, and the night by watches, not according to our vsuall account, had bred some difficulty, which in the explanation as it followes in the Countrimans Counseller, is made more manifest to the smallest capacity, yet here it remains a little after the phrase therof, to giue light to some other obscurities in that kinde: and first comes the Epha to be showne what it is.

Q. The Epha is a measure much mentioned in Scripture, therfore I would know what it doth containe in our English account?

A. A Bushell, or thereabouts.

Q. How much the Gomer?

A. A Gallon, or thereabouts.

Q. Of the two hundred penniworth of brmentioned in Scripture, I would know wh ed it is to bee vnderstood according to the liter phrase, so much with vs, or more, or lesse.

A. Euery

A. Euery penny worth was seuen pence
alfe-penny in our mony, and the whole six
ound, fiue shillings, and so of others.

Q. *How much was the Shekel?*

A. The Shekel weighed halfe an ounce
f siluer, and the worth was two shillings
x pence; fifteene shillings Gold.

A briefe Epitome of Chronicle Discourse.

Q. *OF all the Kings from the Conqueſt (as our Chronicles make mention) which
ne the moſt victorious and valiant, which the
ſt miſerable and wretched, which the moſt
ceable and longeſt reigned?*

A. The moſt Victorious and Valiant
as *Edward* the 3. the 11th King from the
ormans Conqueſt, all in 261. yeeres ſpace
the reuolutions gone ouer; when *England*
his reign might behold the largeſt limits
at euer any King obtained but hee, ha-
ng after the battell of *Creſſi*, with that
ung *Mars*, the blacke Prince his Son, ta-
n King *Iohn* of *France*, and *Dauid*, King
Scotland, and impriſoned them both at
ce in the Tower of *London*: next him for
nqueſt and Victory we take to be *Henry*
amous and vndaunted in his *Agincourt* bat-

battell and commendable in his braue resolution to his handfull, in comparison of theirs, that if any feared or were faint-hearted, they should freely depart, saying, He would not dye in such a mans company that was fearefull to try fortunes with him: and the successe was Victory and Triumph, *Edward* 2. and *Richard* 2. Sonnes of Heroicall Parents, the first of these, Sonne to King *Edward* 1. surnamed *Longshankes*, victorious in many atchieuements, hauing wonne *Albania*, *Gascoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for terror to the enemy; all which his lascinious sonne afterwards gaue backe, or lost, according as one writes:

Did Longshanks *purchase with his conquering hand,*
Albania, Gascoyne, Cambria, Ireland,
That young Carnaruan *his vnhappy sonne,*
Should giue away all that his Father wonne

He likewise in honour of his wife Queene *Eleanor*, who departed her life at *Heardly* in *Lincolnshire*, erected a goodly Crosse, with her Image vpon it at euery Towne where the Corpse rested as it was conueyed from thence to *Westminster*, whereof *Charing* Crosse, and the Crosse in *Cheape* were two

of them; To the later of these two was *Edward* the Blacke Prince Father, not so called for the blacknes of his complexion, but for the many blacke battailes that hee was Conquerour in, and yet they not so renowned as their Sonnes wretched, both misgouerning the Realm, both miserably murdered; the one of these hauing (whilst *Mortimer* reuelled with the Queene in *Nottingham* Castle, and in Chambers and Vaults there hewne out of the Rocke, at this day to be seene) a hot Spit thrust vp into his bowels, whereof he died, in that lothsome and stinking Dungeon where hee was imprisoned: this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious son; the ground of whose misery grew partly from the neglect of his kingdome, in the extraordinary dotage on *Pierse Gaueston* his fauorite, against the liking of his Councell, the Barons, and his whole Realme. The other being cowardly murthered in *Pomfret* Castle by Sir *Pierse* of *Exton*, where hee killed 4 of his men that he brought to assist him, and had haply slaine the rest, had not his bloody Knight murthered him with a wound he gaue him behind. Hee mis-spent reuenue and Treasure, taxed his Subiects;

lects; and lastly farmed out his Realme to the Earle of *Wiltshire*, hee was deposed by King *Henry* 4. the first King of the House of *Lancaster*, where begun that fatall diuision that ended in so much blood of the Nobility and Gentry spent vpon either side.

The Longest and Peaceablest, reigne King *Henry* 3. and King *Iames* the first: the former of which reigned 56 yeeres and dayes, and amongst many other good actions, he re-edified S. *Peters* Church at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxen heads being there found in the earth which had been offered thereto; this Temple in the reigne of *Antonius Pius* was ouerthrowne by Earthquake, of whose ruines *Sebert* King of the East *Angles* built another to St. *Peter* and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beauty; but was lastly taken down by King *Henry* 3. and new built with 50 yeeres labour as now it standeth, King *Henry* 7. added the East part or Chappell vnto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the East *Angles* was subiect vnto him. In that time *Mylletus* was made Bishop

London, anno 604. he and his succeſſors kept his Sea there.

K. *Iames*, a King from his cradle reigned in *England* and *Scotland* 58 yeeres, or thereupon, the moſt Learned, the moſt Ancient and peaceable of any other; out-liuing in his time 9 Popes, 8 Emperours of the *Turkes*, Emperours of *Germany*, 4 Kings of *France*, Kings of *Spaine*, 2 Kings of *Denmarke*, Kings of *Poland*, 5 Kings of *Swethland*, Emperours of *Ruſſia*, and 8 Dukes of *Venice*, and ſo in a good old age departed the moſt ancient King in all Chriſtendome.

After whom, as if ſuch a King ſhould not lacke his Traine, ſome to vſher on before, and others to follow after, according as one writes, followed ſuch a Mortality of Nobility and Commonalty, the like was neuer knowne in this kingdome, dying in that yeere betweene 50 and 60 Thouſand: and this is another thing memorable, that before Queene *Anne* departed, a Blazing Star appeared, before King *Iames* a Starre appeared to ſhine within the Moone, both portendons, and the World now ſenſible of their ſignifications: a little inſtance of ſome of the Nobility ſucceedeth in theſe Verſes following:

Richmond *and* Lenox *Duke without delay,*
Made the first speed to vsher him the way:
Earle Dorset *next, his seruice to preferre,*
Hasted to be his second Harbinger.
The Lenox *Duke his deare loue could no*
smother,
But after suddenly pursu'd his Brother:
Old Nottingham, *his ancient course being done,*
Then the renown'd Southampton *and his Son,*
Warlike Belfast *and noble* Hambleton, *&c.*

And thus impartiall Death, that spares none, no more the King on his Throne that him that grindes at the Mill, but sweeps away one with the other, whom not the best Physicke from a whole Colledge of Physicians can saue; no Ayre, not that of *Surrey* reputed the most wholesome, can preserue wherein in that County, as most approuing the testimony thereof, are 5 of the King Houses situate, of which *Richmond* not imputed the vnworthiest, is one, although it haue deceased King *Edward* 3. *Anne* *Beame*, *Richard* the seconds Wife, daughter to the Emperour: *Henry* 7. and Queene *Elizabeth* of happy memory.

Q. *What King of Scotland was he, on whose ancient prophesie concerning* Iacobs

was fulfilled, that a King of that Nation should liue to be crowned thereupon?

According as it here followeth:

That stone reserv'd in England many a day,
On which old Iacob *his graue head did lay,*
And saw descending Angels whilst he slept,
Which since that time by sundry Nations kept,
From age to age I could recite you how,
Could I my pen that liberty allow:
A King of Scotland, ages comming on,
Should liue for to be crown'd vpon that stone.

A. King *Iames*, our precedent subiect, and long-reigned Soueraigne.

And thus much concerning a briefe Epitome of Chronicle discourse in this kind.

A Discourse of Wonders domesticall and forraigne: and first of our owne.

Q. *WHich are held the strangest accidents in all the Chronicles?*

A. 1 The remouing of the Earth.

2 The raining of Blood.

3 The multitude of Mice in the Ile of *Sheppey*, that could not be driuen away, nor the place cleansed, til a flight of Owles came and deuoured them.

4 The Chaine of 24 linkes with lock and key, that a Flea drew, being put about her necke.

5 The man that ſlept in the Tower three dayes and three nights, and could not be wakened during that ſpace, by any noiſe or violence, by pricking with Needles, or otherwiſe.

A Forraine Wonder.

It is recorded by *Guicciardine*, *L. Viues*, *Eraſmus*, and other, of a certaine Counteſſe of *Holland*, that brought forth at one birth 365 Children, as many as there are dayes in the yeere, which were all baptized by a Biſhop, and after dyed: which came thus to paſſe. A certaine poore Begger-woman laden with Children, came to her doore, and craued an Almes, which the Counteſſe not onely denied, but alſo called her Harlot and Strumpet; telling her withall, it was vnpoſſible ſhe ſhould haue ſo many by one man: which this Begger hearing, beſought God, who knew her innocent, to manifeſt it vnto her, by giuing her ſo many at one birth by her Husband as there are dayes in the yeere, which fell out accordingly.

Q. *What is the greateſt wonder in the Art of Nauigation?*

A. The Needle of the Compaſſe, which touched with the head of the Load-ſtone, euer turneth to the North-Pole, with the foot thereof to the South-Pole; touched with the ſide turneth Eaſtward, with the other ſide, Weſtward, &c.

Of the Hermaphrodite.

Whileſt my mother bare mee in her wombe, ſhee went to the gods to know what ſhee had conceiued, whether male or Female: *Phœbus* ſaid it was a Male, *Mars* a Female, *Iuno* neither. Being borne, I was an Hermaphrodite. After, ſeeking my deſtiny from theſe gods, *Iuno* ſaid, I ſhould be ſlaine with a Sword; *Mars*, that I ſhould be hanged; *Phœbus*, that I ſhould be drowned: Which was my fortune?

Climbing vp a Tree, from thence I fell vpon my Sword, my foot hung in a bough, my head in the water: ſo, being neither Male nor Female, but both, I was neither hanged, nor drowned, nor ſlaine, but all.

Q. *Seeing the Fly is ſo ſmall a Creature, why hath Nature giuen her ſix feet to go, be-*

side wings to flye withall, when the Elephant, so great a creature, hath no wings, and yet by your feet?

Another.

Seeing the Wolfe brings forth more young then the Sheepe, afterward Wolues eate those Sheepe, men kill those Sheepe; and yet how comes it that there bee more Sheepe than Wolues?

Q. *What did our Ancients hold to bee the greatest wonders in the World?*

A. The Pyramides of Ægypt, built by the Israelites, vnder the oppression of *Pharaoh*, which were 50 Cubits high, 40 Cubits thicke, in compasse twelue Germane miles: The Tower of *Pharaoh*, the Wals of *Babylon*, the Temple of *Diana* of *Ephesus*, the Tombe of *Mausols* and others.

Q. *There are three things memorable that Spaine boasts of, and what are those?*

A. 1 A Bridge, ouer which the Water flowes that is vsed to runne vnder all other Bridges.

2 A City compassed with Fire, which is called *Madrill*, by reason of the Wall that is all of Flints, enuironing it round about.

3 Ano-

3 Another Bridge, on which continually tenne thousand Cattell are fed, vnder which the water runnes seuen miles vnder ground, and then breakes forth againe, besides, a great Mountaine of Salt, from which what soeuer is taken, it presently increaseth to the quantity againe.

Q. *In what part of the world is it that trees breed liuing Creatures?*

A. In the Iles of Orchades in *Scotland*, wherein growes a Tree neere the Sea side, that beares a fruit like vnto a Fowle, which dropping downe into the Water, becomes a liuing creature, like a Ducke; if it fall vpon the dry Land, it putrifies, and turnes to nothing: But this is reported rather by History, than by the people of that Country.

Q. *May it bee that without wood an Oxe can boyle it selfe?*

A. By preconiecture to fore-runne this Discouery, might leade a man into some conceited admiration; therefore to stop that labour of the braine, the Scythians teach vs this secret of their necessity: for liuing in a Countrey where growes no Wood, they kill an Oxe, and then take out all the bones from the flesh, and of

the bones make a fire that roſts or boyls him, and ſo it is ſaid, the Oxe roſts or boils himſelfe.

Q. *What was the anſwer of* Byas *vnto one that demanded of him what was done in Hell?*

A. That he neuer was there, nor neuer talked with any that came from thence.

Q. Albertus, *Duke of* Saxony, *was wont to ſay, that he had three Monaſteries, three wonders in his City, and what were they?*

A. 1 *Predicant* Fryers, which had much Corne, and no Fields.

2 *Franciſcans*, which had much money, and no Rents.

3 Of the Order of S. *Thomas*, which had ſtore of Children, and no Wiues.

Q. *What are the differences betweene the former and latter Ages of the world for length of dayes, ſtature of body, beauty, riches, and the like?*

A. The difference in ſome degrees is very great, in others more ſmall: for firſt, concerning length of dayes, or long life, betweene the former Ages, and the latter, there is no compariſon: for, before the flood men liued 900 and odde yeeres, as *Methuſaleth*, *Adam*, and others: Now, with vs, the

the odde yeeres are almoſt counted long life: and then, as the Age was long, ſo the ſize was great, large of ſtature, mighty of ſtrength, which in our times are ſhrunke vp to a handfull: For beauty, the Scriptures make mention of *Vaſhti*, *Eſther*, and others; and our Chronicles, of *Roſamond* *Matilda*, *Shores* Wife, and others; all lik and approued of by Kings; yet notwith ding the blazed features of theſe, m of opinion, that ſome Beauties of our of leſſe note, are not inferiour to fo theſe, if not exceeding: And as for Riches, *Abraham*, *Lot*, and *Iob*, are ſtyled for their mightineſſe in that bleſſing. To let paſſe the two former, whoſe Heardſmen diuided the Countries, and come to *Iob*; concerning whom, is more particularly expreſſed, whoſe ſubſtance in Cattell, as the Scripture teſtifieth, was 7000 Sheepe, 3000 Camels, 500 yoake of Oxen, and 500 ſhee Aſſes, and *at laſt all this was doubled.*

Amongſt ſome others, to produce in parallell neere our times, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who liued in the time of King *Edward* the Second, had in ſubſtance and for the prouiſion of his houſe 2800

Sheep

Sheepe, 1000 Oxen and Steeres, 1200 Kine and Calues, 140 Mares and Colts, 160 drawing Horses, 2000 Hogges, 300 Bullocks, 40 Tuns of Wine, 600 Bacons, 600 Muttons in larder, 10 Tunnes of Syder: Plate, Iewels, and Money 10000 pounds. done, the censure is suspended, and the iudicious Readers consideration verdict.

Hereafter followes the History of S. GEORGE, S. CHRISTOPHER, and the *Seuen Sleepers*, as they are related in ancient Story, contentiue to reade, and necessary to be *knowne, in regard of the often obiect, and occasion of Discourse which thence arriseth.*

SAint GEORGE was a Knight, and borne in *Cappadocia*: on a time as he iournied, he came into a Prouince of *Lybia*, to a City which is called *Sylece*, and by this City was a Riuer or Pond, wherein was a Dragon that

that inuenomed and preyed vpon the whole Countrey, which many times the Inhabitants had assayed to destroy, but could neuer preuaile, for he poysoned all with the venome of his breath; and therefore to keepe him from the city, the people gaue him euery day two Sheepe to feede thereon: and when the sheep failed, there was allotted to him a Man and a sheep: and after this waste, a new ordinance was decreed, which was, that the Children and young should be cast vnto him by lot; and after the destruction of many, it fell on the Kings onely Daughter, whom hee would haue ransomed with infinite sums of money, but the people would not, because their children had bin formerly cast out, according as their Lot fell, and they were impartiall: when the King saw that he could not preuaile, and the Dragon expected her allowance, he weeping said to his daughter thus, taking his leaue of her: Now shall I neuer see thine espousals, and many other my hopes I had of thee: Then did he aray his daughter as to her wedding, and hauing imbraced & kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon, where waiting in this exigent for destruction and Death,

S.

S. *George* passed by, and espying this forlorne wight, demanded the cause, when in the relating the Dragon makes out, and intercepts the story; which seeing, S. *George* most manfully opposeth, and by his valour at the first encounter sore woundeth, and after hauing him conquered and captiued, put the Virgins girdle about his necke, and with that led him to the City, where the people slue him. Likewise it is found in the history of *Antioch*, that when the Christians conquered Ierusalem, that a faire young man appeared to a Priest of the hoast, and bade him carry with him some relique of S. *George*, for he was conductor of the battaile, and after in the hottest assault, when the Sarazens suppreſt them from surprizing the walls, they saw apparantly a Vision like S. *George*, which had white armes, with a Red Crosse, which led the way at the entring of the City, and so Ierusalem was taken by his ayd and helpe.

Saint *George* was beheaded by *Dacian* the Emperour, and lyeth buried betweene Ierusalem, and port Iaphe, by a Towne called Ramis, dedicated vnto him. S. *George* is Patron of the Realme of *England*, and the cry of men of Warre, in honour of whom i

founde

founded the Noble Order of the Garter, and also a noble Colledge in the Castle of Windsor, by the Kings of *England*; in which Colledge is the heart of Saint *George*, which *Sygesmond* the Emperor of Almaine brought and gaue it for a great and precious Relique to King *Henry* the fift, and also according to the ancient Story, there is a peece of his Head.

Saint CHRISTOPHER.

SAint *Christopher* was of the linage of Canaanees, great of stature, and terrible of countenance, being twelue cubits long: and on a time it came into his minde, that hee would seek out and serue the greatest Prince in the world, and none but him would hee serue: and so from the seruice of a King, which in his presence crossed himselfe at the name of the Diuell, St. *Christopher* came to vnderstand that the Diuell was greater than he, because he feared him, and therefore him would hee seeke out and serue: which soone he did, being a master easie to finde, and willing to entertaine: when afterwards in this seruice, this great master at the sight of a little crosse starts aside and durst not come neere it, which perceiued of

this

this ambitious retainer, he came againe to know there was a greater than hee: after whose seruice he long sought in vaine, vntill by the instruction of an Hermit, by the performance of some worke meritorious by him inioyned, which was to be resident by a Riuer side wherein many had perished, to transport such passengers as thither should come, he met with his master: for according to his direction, thither went *Christopher* and made his abode, taking a great pole in his hand, by which hee sustained himselfe in the water, bearing ouer all manner of people without ceasing. Now it followed on a time as he slept in his Lodge, he heard the voyce of a child which called him and said, *Christopher*, come out, and beare me ouer the water; then he arose and went out, but found no body: now when he was come againe into his lodge, hee heard the same voyce crying vnto him as before, at the which he runnes out, but finds no body: againe the third time being called, he comes forth, and there found a child by the Riuer side, which prayed him to beare him ouer the water; then *Christopher* lifted the child on his shoulders, and tooke his staffe and entred the water, and the water arose, and

swel-

swelled vp more and more, and the childe grew heauier and heauier, and euer as hee went further, the water swelled vp higher, insomuch that *Christopher* was in danger of drowning: but when hee came ouer, quoth he, Thou childe, thou hast put mee in great perill, and weighest almost as heauy, as if I had carried all the world vpon my backe. Quoth the childe, Thou hast borne all the world vpon thy backe, and him that created it; I am hee in this world whom thou seekest to serue, and for thy better assurance thereof, set thy staffe in the ground, and by to morrow it shall bud and bring forth fruit: and he did so, and found it accordingly, his staffe bearing flowers and Dates; and being thus conuerted and beleeuing himselfe, he conuerted thousands, and amongst many other passages of his life was at last beheaded, and his blood there spilt, cured those that were blind.

The story of the seuen Sleepers.

THe seuen Sleepers were borne in the City of Ephesin, and there liued in the time of *Dacian* the Emperors persecution: the names whereof were *Maximian, Malchus, Marcianus, Denis, Iohn, Serapion,* and *Con-*

Constantius; These Christian men to auoy torture, or the worshipping of Idols, fled a caue in the Mount of Celion, and the after long wailing, prayer and fasting, b ing a little refreshed with some food th they had secretly sent for to the City, the there in their heauinesse fell asleepe. Shor ly after, *Dacian* suspecting, inclosed th mouth of the caue wherein they were, with stones, to the end they should there dy for hunger: this being done, the Minister *Theodorus* and *Ruffinus*, two Christian men, wrote their martyrdome, and enclosed i secretly among the stones. Now when *Da cian* was dead, and all that generation pas sed ouer, *Theodosian* the Emperour succee ded, and euen at that time was it when the heresie was of them that denyed the resur rection of the dead, then came it into the mind of a Burgesse of Ephesin, in that place to make a building or Lodge for his Shep heards and Heardsmen; in the effecting whereof, it happened the Masons that made the same, opened this Caue, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their hea-

uinesse

neſſe the day before. Then ſent they *Malchus* to buy bread in the City, and then *Malchus* tooke fiue ſhillings, and went out of the Caue; and when hee ſaw the Maſons and ſtones before the Caue, he began to wonder at the ſudden alteration: but when hee came into the City, he found it all altered, and the croſſe ſet vpon euery gate; then came he to thoſe that ſold bread, and they talked and ſpoke of God, whereat hee wondred and ſaid to himſelfe, What a change is here ſince yeſterday? then no man durſt ſpeake of God, and now euery man profeſſeth him openly. But when hee came to pay money for his bread, offering his ancient Coyne, the ſellers maruelled, and ſaid one to another, Certainly this young man hath found ſome old treaſure; for the ſuſpition whereof hee was had afore the Biſhop and the Councell, in the examination before whom hee confeſſed that he himſelfe with 6 more of his fellows, had for feare of *Decians* cruelty, betooke themſelues to a caue but yeſterday, as he ſuppoſed, and with them took that money; then the Biſhop gathering by circumſtance the time (admiring hereat) ſent to the Emperor, who with many others came and went with this young

man

man to the caue, where they foūd the other six cheerfull and beautious to behold, their bodies and garments vntouch with age or time: then went the Emperour vnto them, and with them glorified God, embracing them and weeping vpon each of them, said, I see you now like so many *Lazarusses* rising out of your graues. After this they continued some little time, and shortly after dyed, and the Emperour rightly adorned the place, and buried them in gold; and so with this and the precedent matter, according to the ancient story, it was found that they had slept 208 yeeres. And so much briefly for discourse, and to awake this sleepy story, and giue some glosse to this common Almanack text.

Hereafter follow certaine Epigrams, some old reuiued, and some new published.

1 *Of a Lawyers absence.*

A Vertuous Dame that saw a Lawyer rome,
Iustly reprou'd his stay so long from home:

Say-

ying to him, that in his absence thence,
is wife might lacke her due beneuolence.
ut he, to quit himselfe of such disgrace,
nsw[illegible]d it thus, by putting of a case:
One owes a hundred pounds, now tell mee whether
s best, to haue such payments all together,
Or take it by a shilling and a shilling,
Whereby the bag may be the longer filling?
Sir, quoth the Dame, I thinke it were no losse,
If one receiu'd such payment all in grosse:
Yet in your absence this may cause your sorrow,
To feare for want your wife should twelue pence borrow.

Epig. 2. *In Getam:*

Geta from wooll and weauing first began,
Swelling and swelling to a Gentleman:
When he was Gentleman, & brauely dight,
He left not swelling till he was a Knight:
And frō a Knight thus higher to surmount,
He swell'd on bigger till he was a Count:
And still proceeding careleſſe of his first,
He swell'd to be a Lord, and then he burst.

Epig. 3:

Prouerbs vpon Complexions.

To a *Red* man reade thy Read.
With a *Browne* man breake thy bread:
At a *Pale* man draw thy knife.
From a *Blacke* man keepe thy Wife.

Exposition.

The red *wise, the* browne *trusty,*
The pale *peeuish, the* blacke *lusty.*

More at large.

The faire, the long, the little, and the blacke,
The leane, fat, red, and wan that colour lacke:

Vpon which as followeth:

The faire to folly easie to be led,
The long are lazie both at boord and bed,
The little for the most part they are curst,
Blacke females proud euen from their cradle
The fat are frolick and to mirth inclinde, (nurst
The leane with sadnesse are like famine pinde,
The red are subtile, and the browne are sure
Both to their friend, and to their wedlocke pure,
The fearefull and the peeuish, pale and wan,
The blacke a woman-louer more than man.
Yet thus, though I discusse as Prouerbs goe,
I'le not ingage my selfe to make these so:
But thus I counsell for thy more white life,
Trust no complexion too far with thy wife.

Epig. 12. Hayw. rent.

By Leaſe without writing one once let a farme,
The Leaſſer moſt lewdly the rent did retaine,
Whereby the Leſſee wanting writing had harme;
Wherefore he vowed whilſt life did remaine,
Without writing neuer to let thing againe:
Husband (quoth the Wife) that thing againe re-
uert,
Elſe without writing you cannot let a fart.

Epig. 13. Hayw.

From a field fought, one from the beaten ſide
Ran home, and victory on his part cride:
The Prince inform'd thus contrary amiſſe,
Rung Bels, made bone-fires, as the cuſtome is.
In ſhort time after all this ioy and coſt,
The King was ſure reſolu'd the field was loſt,
Wherewith he in great haſte, as in great griefe,
Charg'd the firſt meſſenger to tell in briefe
Where he had heard that lie, the field was wonne
Quoth he, Sir I (my ſelfe) this lye begun,
Which for commodity vnto your grace
And all your ſubiects I this brought in place;
For where the truth would haue brought way-
ling and weeping,
My lye hath brought two dayes laughing and
ſleeping.

And if you all this yeere tooke my lye for true,
To keepe you merry what harme could insue:
Better is it, quoth he, be it new or stale,
A harmelesse lye than a harmefull true tale.
How this lye was allowed of I cannot well tell,
But if the King lik'd it, the Lyer sped well.

Epig. 14. Hayw.

A foole a wise man riding on espide,
Who asked the horse that the wise man did ride,
Whither goest thou horse? Whither goe I, quoth hee,
Aske him that guides the bridle, aske not me?
Whither rid'st thou foole, said hee, which look'st so fell?
Aske my horse, knaue (said hee) what can I tell?
When fooles ride I see then they cannot rule the reine,
Their horses bee their Harbingers as here it is plaine.
As when wise men ride, I right well espye,
Themselues, not their horse, appoint where they must lye.

Epigram 15.

One time as 'twas my ordinary wont,
I went abroad into the fields to hunt,
Started a Hare, pursu'd her with full cry,
And had neere wearied her, when by and by,
Miso, because I hunted in his grounds.
Let loose his running Dogges, and bauk'd my Hounds.
From thence, that sport I vtterly forswore,
Being so vnkindly crost by such a bore.
So shunning th' open Fields and Forrests wide,
My common haunt was by the Waters side;
For what, thought I, though Lands inclosed be,
Yet Seas and Riuers questionlesse are free:
There will I sport me with the scaly fry,
Fearelesse, though all the world were standing by.
I had not scarce cast in my bait to take,
But straight one comes, it seemes hee haste did make,
That bids me packe, when first I did appeare;
Away went I, it was no fishing there.
Scarce knowing now what sport to entertaine,
Being banish'd both the Earth and Watery plaine,
Mocke a Piece next time, and forthwith went,
To sport me in the Ayry regiment;
Where hauing scarce discharg'd to kill a Daw,

Another comes and brings me ſtatute Law
Vpon my piece, where I it loſt: than ſwore
I ne're would hunt, nor angle, nor ſhoot more,
Then tooke I Dice in hand my heavy fate;
Thus croſt in all, and loſt my whole eſtate.

HEREAFTER FOLLOW certaine *Epitaphs* on ſundry perſons.

Epitaph 1. *On the Vſurer.*

HEre lyes at leaſt ten in the hundred,
Shackled vp faſt both hands and feet,
That at ſuch as lent money gratis wondred,
The gaine of Vſury was ſo ſweet:
But thus being now of life bereaven:
'Tis a hundred to ten hee is ſcarce gone to Heaven.

Epitaph 2. *Vpon a Spendthrift.*

Here lies Iacke *careleſſe,*
Without Tombe, without thought, without ſheet
That liu'd in the Alehouſe, the Bowling-alley,
And dyed in the ſtreet.

Epitaph

Epitaph 3. *Vpon a riotous Courtier.*

Here lyes he now, where no man sees,
That liu'd by crooked hams and knees,
Yet in his heart did boyle that lust,
That nought could quench but earth and dust.
Where if he had sooner beene laid,
Lesse summes his reckoning would haue paid.

In Papam Pium quintum.

Papa Pius quintus moritur, res mira, quod inter
Pontifices, tantùm quinq; fuere Pij.

Pius the fift is dead, and vnderstood
Of some so call'd, because but fiue were good.
In all the line of Popes.——
Fallar ego, nam nemo pius re, nomine tantùm,
Pontifices constat quinque fuisse pios,
Yet erre I doe in this, to their more shame,
For none were good indeed, though fiue in name.

Certaine Verses fixed vpon a Child laid in S. Thomas *Hospitall.*

Conceiue a fault, by me conceiu'd,
By my seduced Mother,
Who vowes vntill she be a wife,
I ne're shall know a brother:
And for this Hospitall is rich,

And hath a plenteous purse;
And he is poore and cannot pay,
Sh'hath put me here to nurse.
No further she imparts her selfe,
Then that she is a sinner,
Though not the last that so shall erre,
No more than first beginner.
How ere, she here hath packt me vp,
The witnesse of her shame,
And left me vnto you to feed,
To cloath, and giue a name.

Vpon the vnequall diuision of the Earth, how some haue all, and some haue none.

Though th' Earth's the Lords, and all that in theresn,
And nothing really mans owne but sinne;
As is the Sea the tributer of Fountaines:
The Sheepe and Cattell on a thousand Mountaines.
Though he that all these made, doth all these feed,
And of no creatures aye doth stand in need,
Yet doth he from his high exalted throne,
Survay the wayes men title these their owne;
He sees the earth, the base of this faire frame,
Inrayl'd to greatnesse, to their blood and name,

Mete

Mete to the rich in Akers of such store,
That what makes one too proud, makes t'a too poore.
Some of his walking earth he sees haue gold
That rusts for vse, too seldome being told,
And some againe so scanted in their need,
Their sinewes cracke before their bellies feed.
Some choisest dainties Sea and Land afford,
To surfet on, serv'd daily to their boord:
And some againe are so penurious fed,
They thinke they fare rich, if they purchase bread
Anothers glory lies vpon his backe.
And hauing plenty there appeares no lacke,
Veluets and Silkes and robes of endlesse waste,
Altering with humour to giue fancie taste,
When as some other, whose successe more bad,
Tugs 60 yeeres, like leatherne Adam clad,
For skinnes, or figge-leaues for to hide his skinne,
Whose heart being plaine, hee cannot this way sinne.
Whose totall substance, all his hopes to boot,
Was neuer worth the trust of such a sute.
What should I say of this vnequall lot?
Would God thus haue it? Surely I thinke not:
Though some distinctions hee would haue to bee,
Yet not in such a terrible degree,

He would not haue thee see thy brother lacke,
Then slake thy cost, and clothe some naked backe
He would not haue thee see thy bother pine,
But him sustain'd from that excesse of thine,
If for thy selfe thy whole endeauours tend,
If what thou hast thou wouldest bee thine heire and spend,
Then know like that rich glutton, thou maist crave
A drop, and be denide; because he gaue
Not to the needy, crums that doe belong,
Droppes were denyde him for to coole his tongue.
This yeere there hath appear'd a streaming starre,
Within our native Hemisphere or clime,
But whether it brings vs newes of peace or warre,
Of plague or famine, who'st can diuine?
Though some interprete it to change of state,
Hostile inuasion, or some great mans end:
Rumors of wars here landed to vs late,
Or like particulars that they entend:
But since the Character hath such a letter,
That none can vnderstand but he that writ.
Let's feare the worst, our sinnes, and make vs better,
And not to other ends interpret it;

For in the same ther's matter vnder-hid,
Which shall not to our knowledge bee made plaine,
Till the portent and purpose be fulfild;
For neuer came such messengers in vaine.
How ere, with meekenesse, let vs kisse the rod
Hoping the best, yet leauing all to God.

Epit. 4. S. Tho. Becket.

Pro Christi sponsa, Christi sub tempore, Christi
In templo, Christi verus amator obiit.

Englished.

For CHRIST his spouse, his cause, and at
Christs-tide,
Within Christs Temple, Christs true louer
dide.

Epit. 5. *Written by a religious Gent. before his death.*

Earth take my earth, Satan my sin I leaue,
The world my substance, Heauen my soule
receiue.

Epit. 6. *Vpon* Ionas *in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth inclose, nor stone me
keepes.
I speake, I thinke, with liuing ayres am fed,

In

In liuing Tombe, and in vnfathom'd deeps:
What wight besides my selfe for shame or grace,
Ere liu'd in death, in such a Tomb or place?

Epit. 7. *In Verolamium, a forgotten City, sometimes neere Saint Albones.*

Stay thy foot that passest by;
Here is wonder to discry,
Churches that interr'd the dead,
Here themselues are sepulchred;
Houses where men slept and wak't,
Here in ashes vnder-rak't:
In a word then to allude,
Here is Corne where once Troy stood;
Or more fully home to haue,
Her's a City in a graue.
Reader, wonder thinke it then,
Cities thus should dye like men,
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 8. *Vpon a Chamber-maid.*

Vndernearth this stone is layd
A Ladies sometimes Chamber-mayd,
Who was young, and plumpe, and pretty,
And yet a Mayd, alas, twas pitty.

Epit.

Epit. 9. *Vpon a lous-sicke youth.*

ere lyeth he, he lyeth here,
hat bounst and pitty cry'd,
he dore not op't fell sicke alas,
las fell sicke and dy'd.

Epit. 10. *On a rich coueteous Lawyer.*

Vithin this euerlasting Tombe,
Vhose house conteines her dead till doom,
one possest here to abide,
hat yet had liu'd, and had not dy'd.
Death like him would haue agreed,
t any rate to haue beene feed:
r if he could at point of death, (breath,
hat sould his wind; haue bought but
his crosse to him could ne're so fall,
haue wedde the Church that woo'd the
Hall.

Epit. 11. *Vpon a Citizen.*

om wares and cares, and fained breath,
ere I at last am freed by Death;
that my dealings were not iust,
ne more I feare, the lesse I trust.
Vhat though a hundred Blue-coats sing,
y friends did mourne, the Bels did ring,
e earth receiu'd me with applause?
doth not better mend my cause.
d I the hungry, cloath'd the poore,

Made

Made I these friends to goe before?
No, I left wealth behind vnspent,
Coynes vnreceiu'd that I had lent:
And suites vnended wag'd by cost:
And all I left behind is lost.
Good deeds I did, and gifts I gaue,
Those went before me, those I haue.

Epitaph 12.

A memento for mortality.

Taken from the view of the Sepulchers of so many Kings and Nobles as lye interred in the Abbey of *Westminster*.

Mortality behold and feare,
What a change of flesh is here?
Thinke how many Royall Bones
Sleepe within this heape of stones.
Hence remoou'd from beds of ease,
Dainty fare, and what might please,
Fretted rooses and costly showes,
To a roose that flats the nose.
Which proclaimes all flesh is grasse,
How the worlds faire glories passe;
That there is no trust in health,
In youth, in age, in greatnesse, wealth:
For if such could haue reprieu'd,
Those had beene immortall liu'd.

Know from this, the world's a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For here they lye had Realmes and Lands,
That now want ſtrength to ſtir their hands.
Where from their pulpits ſeel'd with duſt,
They preach, In Greatneſſe is no truſt.
Here's an Acre ſowne indeed,
With the richeſt royall'ſt ſeed,
That the earth did er'e ſucke in,
Since the firſt man died for ſin.
Here the bones of birth haue cri'd,
Though gods they were, as men they dy'd.
Here are ſands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poore mans earth being ſhowne,
The difference is not eaſily knowne.
Here's a world of pompe and ſtate,
Forgotten, dead, diſconſolate.
Thinke then, this ſithe that mowes downe Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread
Amid theſe mazes of the dead,
And then theſe truely vnderſtood,
More ſhall coole and quench the blood,

Then

Then her many sports a day,
And her nightly wanton play.
Bid her paint till day of doome,
To this fauour she must come.
Bid the Merchant gather wealth,
The vsurer exact by stealth:
The proud man beat it from his thought,
Yet to this shape all must be brought.

A short Addition or Memento hereunto annexed vpon the death of Queene ANNE.

See here this plot for all her store,
With greedy throat still gapes for more:
Wich with our griefe and her successe,
Concludes not now in emptinesse;
For newly now sh'hath tomb'd in earth,
One great in good, as high in birth.
Vnto a hopefull Prince the Mother,
Wife to one King, and Sister to another.
A King her Father, euery way borne high:
Match great, liu'd great, in (sphere of Maiesty)
Yet notwithstanding this blood, high descent,
As rich in Vertue, and more eminent,
Respective liberall, with a plentious hand,
Where desert crau'd, or she might vnderstand
A needfull good, or seasonable supply,

To such her streame of goodnesse ne'r was dry.
Nor could the labourer (be an'n being her desire)
Who gaue their verdict, sigh to want their hire.
For where that wisedome thought it fit to pay,
It was her vertue not to keep't away:
Yet she with these, and thousands more beside,
From vs was gone the moment that she dyde:
Gone like that fatall day of vs deplor'd,
As soone to be call'd backe, as she restor'd:
For though she be from vs so lately fled,
She's as far from life as Adam so long dead:
Being gathered to that Sepulcher of Kings,
That best can shew they are but mors all things:
Where sleep the Scepter-bearers and their sway,
That now remember not they had their day:
Where all your famous Henries doe remaine,
Edwards and Richards, that did rule & reigne.
Whose glittering swords by conquest kept fro rust,
Their glory ended, here conuert to dust.
The mixture of whose bones that now doth bake,
He thinks should mutine, & the building shake,
To sympathize the royalty they had,
Now simply they'r regarded, meanely clad:
Where they shall sleepe vntill that Trumpe bee
Blowne,
That rends vp Sepulchers, and reareth stone,
Rears the ioynted buildings rays'd on hye,
Passing all i'th twincklinge of an eye.

A second addition or short memento of sorrow, taken from the occasion of the sad Remembrance of the death of K. *Iames*, and that fearefull Visitation that succeeded in that last and wonderfull yeere, 1625.

TO adde more noble ashes to this store,
K. Iames is follow'd now, those gone before
Impartiall death that spareth no degree,
But fetters Kings in his captiuity,
Hath seized him, a King euen from his birth,
The ancient'st, learnedst, peaceful King on earth
To tell the great'st, no armour that they haue,
Is proofe to keepe a Monarch from his graue.
Thus then I blazon life to be a streame,
Still gliding tow'rds the Sea; or like a dreame
That is forgotten ere it can be told;
Or like a glasse that doth no semblance hold;
Or like a Poste in speed vpon the way,
Or like to any thing that hath no stay.
Afflicted London in thy face I see
But lately since mans short mortality,
When as the healthfull'st liuing drawing breath
Had but a thred to cut 'twixt life and death.
Of which sad numbers of some then deceast,
Thousands are mourners, and I not the least
When euery house like Ægypt might be seene
None where the slaughtring Angel had not

re thus allyed as before mentioned.

Riddle 3.

hat part of man may that part be,
at is an implement of three,
d yet a thing of ſo much ſtead,
Woman would without it wed,
d by which thing, or had or loſt,
marriage is made vp, or croſt.

Reſolution.

he heart of man, a triangle figure, the
nning of lone, and of euery match like-
proſper.

Rid. 4. *Homers fatall Riddle.*

rtaine Fiſhermen vpon the Sea, haul
eeing themſelues from vermine, mee
Homer by the ſhore ſide, propoſed
le vnto him; What is that which ha
taken we haue loſt, and hauing not ta
we haue kept ſtil, meaning indeed
ine: which he dreaming of
dne which thou
Traueller)
carkaſſe,

Riddle 12.

Two Gentlemens Stewards were sen[illegible] the Town to buy wine, and the one mak[illegible] more haste than the other, had bought [illegible] wine, which was only 8 Gallons; re[illegible] [illegible]ewards, met the other, who [illegible] told him hee had bought [illegible] the fourth pa[illegible], neuerthelesse hee would [illegible] him haue halfe; so hee [illegible] [illegible] just in his measures, which w[illegible] 3 gallons, and a 5 gallons, and how w[illegible] that done?

What one [illegible]

Cain [illegible]

Resolution.

[illegible] this manner; first, he filled his mea[illegible] [illegible] gallons, puts it into the measure [illegible] fils the three againe, puts [illegible] [illegible], then puts the one into [illegible] [illegible] puts the one into the fiue, [illegible] it stand, [illegible] measure of three, and put [illegible] That touch[illegible] one single gallon [illegible] nor land [illegible] [illegible]ure, and so equ[illegible]

Iacob [illegible]

What Se[illegible]

[illegible] catelli[illegible]

dispossesse me of not vsefull then,
And what I take not, onely that keepe I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I haue liu'd among Bookes, yet am neuer the better:
I haue eaten vp the Muses, yet I know not a Verse,
What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth tears without sorrow, takes his iourny to heauen, but flyes by the way; is begot by another, yet that other is not begot without it?

Or thus:

What is that which if it be seene cannot be taken, if it be taken it cannot be held, and when it is thought to be something, by and by it turnes into nothing.

Resolution.

A smoake.

Riddle 16.

When I liued, I fed the liuing, now I am dead.

Then her many ſports a day,
And her nightly wanton play.
Bid her paint till day of doome,
To this fauour ſhe muſt come.
Bid the Merchant gather wealth,
The vſurer exact by ſtealth:
The proud man beat it from his thought,
Yet to this ſhape all muſt be brought.

A ſhort Addition or Memento hereunto annexed vpon the death of Queene ANNE.

See here this plot for all her ſtore,
With greedy throat ſtill gapes for more:
Wich with our griefe and her ſucceſſe,
Concludes not now in emptineſſe;
For newly now ſh'hath tomb'd in earth,
One great in good, as high in birth.
Vnto a hopefull Prince the Mother,
Wife to one King, and Siſter to another,
A King her Father, euery way borne high:
Match great, liu'd great, in ſphere of Maieſty
Yet notwithſtanding this blood, high deſcent,
As rich in Vertue, and more eminent,
Reſpectiue liberall, with a plentious hand,
Where deſert crau'd, or ſhe might vnderſtand
A needfull good, or ſeaſonable ſupply,

To such her streame of goodnesse ne'r was dry.
Nor could the labourer (beau'n being her desire)
Who gaue their verdict, sigh to want their hire.
For where that wisedome thought it fit to pay,
It was her vertue not to keep't away:
Yet she with these, and thousands more beside,
From vs was gone the moment that she dyde:
Gone like that fatall day of vs deplor'd,
As soone to be call'd backe, as she restor'd:
For though she be from vs so lately fled,
She's as far from life as Adam so long dead:
Being gathered to that Sepulcher of Kings,
That best can shew they are but mortall things:
Where sleep the Scepter-bearers and their sway,
That now remember not they had their day:
Where all your famous Henries doe remaine,
Edwards and Richards, that did rule & reigne,
Whose glittering swords by conquest kept so rust,
Their glory ended, here conuert to dust.
The mixture of whose bones that now doth bake,
He thinks should mutine, & the building shake,
To sympathize the royalty they had,
Now simply they'r regarded, meanely clad:
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Still gliding tow'rds the Sea; or like a dreame
That is forgotten ere it can be told;
Or like a glasse that doth no semblance hold;
Or like a poste in speed vpon the way,
Or like to any thing that hath no stay.
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When as the healthfull'st liuing drawing breath
Had but a thred to cut 'twixt life and death.
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Thousands are mourners, and I not the least
When euery house like Ægypt might be seene
None where the slaughtring Angel had not

ere thus allyed as before mentioned.

Riddle 3.

hat part of man may that part be,
at is an implement of three,
nd yet a thing of ſo much ſtead,
o Woman would without it wed,
d by which thing, or had or loſt,
h marriage is made vp, or croſt.

Reſolution.

The heart of man, a triangle figure, the
inning of lone, and of euery match like-
o proſper.

Rid. 4. *Homers fatall Riddle.*

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dle vnto him; What is that which ha
taken we haue loſt, and hauing not ta
we haue kept ſtil, meaning indeed th
nine: which he dreaming of their
which thou
Traueller)
carkaſſe,
ulchre, an

wa[illegible]s melts, and brings forth water a[illegible]
[illegible]d so the daughter brings forth the
ther, as the mother first the daughter.

Riddle 6.

What one man was that, that slew a[illegible]
the fourth part of the world?

Resolution.

Cain that slew his brother, when
were but foure persons in the world.

Riddle 7.

Who were those that fought before
[illegible]ere borne?

Resolution.

Iacob and *Esau* in their mothers wo[illegible]

Riddle 8.

What Sepulchre is that, and where
it stand,
That toucheth neither heauen nor
[illegible]or sea nor land?

Riddle 9.

re was a man beſpake a thing,
ich when the owner home did bring,
hat made it did refuſe it,
he that bought it would not vſe it,
he that hath it doth not know
ether he hath it, I, or no.

Reſolution.

A Coffin brought by anot
n.

Riddle 10.

wo Siſters ſtanding ouer a Tombe, th
wayled the dead therein interred: A
lyes our mothers husband, a
d, and the father of our child
father: how could that be?

Reſolution.

t is meant of *Lots* daugh
mbe of their father.

Ridd
at which thou
Traueller)
carkaſſe,
lchre, an

Riddle 12.

Two Gentlemens Stewards were ſen
the Town to buy wine, and the one mak
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uſt in his meaſures, which w
ons, and a 5 gallons, and how
that done?

Reſolution.

his manner; firſt, he filled his mea
allons, puts it into the meaſu
fils the three againe, puts
then puts the one into
ts the one into the fiue
caſure of three, and p
one ſingle gallon
ure, and ſo

dispossesse me of not vsefull then.
And what I take not, onely that keepe I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I haue liu'd among Bookes, yet am neuer the better:
I haue eaten vp the Muses, yet I know not Verse,
What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth teares without sorrow, takes his iourny to heauen, but goes by the way; is begot by another, yet that other is not begot without it?

Or thus:

What is that which if it be seene cannot be taken, if it be taken it cannot be held, and when it is thought to be something, by and by it turnes into nothing.

Resolution.

A moake.

Riddle 16.

When I liued, I fed the liuing, now I am

dead, I beare the liuing, and with swift spe
walke ouer the liuing.

Resolution.

A ship made of an Oake, growing, fe
Hogs with Acorns, now beares men, swi
ouer fishes.

Riddle 17.

Christopher bare Christ, Christ bare the
World, where then stood *Christopher*
er?

This must be answered by another *Cr*
pus or *Palamon*.

Riddle 18.

First I was small and round like a Pearle,
Then long and slender, as braue as an Earle
Since like a Hermit I liu'd in a Cell,
And now like a rogue in the wide world
dwell.

Resolution.

First an Egge, then a Worme called a silk
worme; then inclosed in a Huske, and l
of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth speake, and yet is dead.

Resolu

Resolution.

A Bell, which when it is cast, is founded in the ground.

Riddle 20.

Far in the West I wot not where,
Are Trees men say, which Oysters beare.
That Oysters should be bred so hye,
Me thinkes it soundeth like a lye,
That female plants, I know that's true,
In *London* streets beare Oysters new.
And fish and flesh, and now and then,
They beare, I tell you, handsome men.

Resolution.

Euery man or woman is a tree turned vpwards, and vpon such trees you know what fruits are borne in *London*.

Riddle 21.

All day like one that's in disgrace,
He resteth in some secret place,
And seldome peepeth forth his head,
Vntill day light be fully fled;
When in the Maids or Good-wives hand,
The Gallant first hath grace to stand:
Whence to a hole they him apply,
Wherein he will both liue and dye.

Resolution.

A Candle.

Riddle 22.

One euening as cold as cold might be,
With froſt and haile, and pinching wether,
Companions about three times three,
Lay cloſe all in a pound together.
Yet one after other they tooke a heat,
And died that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtrooke a bird and no bird, ſitting and not ſitting, vpon a tree and no tree.

Reſolution.

Androgius the Eunuch being purblind, in the twilight ſtrooke a Bat with a pumice ſtone, ſitting vpon a muſtard tree.

Hereafter followeth certaine ſeaſonings, or Ieſts to laugh out the end of a ſhort Diſcourſe.

Ieſt 1.

VPON a time at a banquet certaine frieds meeting to be merry, to further their purpoſe, on began to broach this propoſition

poſition : What part of the body was the moſt worthieſt? To which one replied, the eyes: another, the heart : a third, the braine : ſome one thing ſome another. *Antonius* being bid to ſpeake, ſaid, the mouth, becauſe it is kiſt in ſalutation, he held to be the worthieſt: another held that to be the nobleſt part wee ſit with, becauſe by that the honeſty and welfare of the whole body is preſerued ; and againe for a ſecond reaſon, becauſe that euer was accounted the moſt noble and worthy part or perſon which firſt ſits downe, and that is the hindermoſt parts: to which probability all ſeemed to conſent, and this laſt reſolution for that time carried it, vntill a ſecond time meeting with *Antonius* vpon a like occaſion, *Antonius* remembring the applauſe vpon his Argument held he had receiued, gratifies this opponent at his firſt ſight with a cracke from his nethermoſt parts, who thereupon ſeemed to bee very angry. *Antonius* anſwered him hee had no reaſon for it, ſince he ſaluted him according to his owne argument, with the moſt worthy part, and that which hee had preferred before the mouth : and ſo with laughter on al ſides, the controuerſie ended. And therfore though *Claudius Cæſar* made a

law, that a scape should be no losse of reputation, yet here it was taken the contrary, and held,

Non est vrbanus cui retro sibilat annus.

Iest 2.

There was a Gentleman vpon a time that from no great reason that hee had, tooke occasion to commend the cleerenesse of his Beere; as another vpon a time to Sir *Thomas Moore* the well-relish of his Hop: To the first it was answered, that if it had beene a little more cleere, one should hardly haue knowne it from water: to the other, if it had hopped a little further, it had hopped into the Thames.

Iest 3.

A certaine King had a Foole that kept a note-booke of all the follies (at least-wise those which he thought follies) committed in or about the Court: Vpon a time an *Æthiopian* Horse rider that professed great skill in Horse-flesh, chanced to ariue there, whose qualities being made knowne to the King, the King imployed him with three thousand pound to buy Horses in *Barbary*, which the Foole vnderstanding, put downe into his note-booke: which when the King heard of, hee seemed offended, and would know

know of his Lack-wit why hee had noted that? Becauſe (quoth he) I thinke hee will come no more vnto you: But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Ieſt 4.

Marcus Tullius Cicero, ſeeing his Brother *Quintus Cicero's* Picture very largely drawne to the middle, hee being a man of very little ſtature, told the Painter, his halfe brother was bigger than his whole.

To which purpoſe *Lentulus* ſaid, when hee ſaw his little Nephew weare a great Sword, Who hath tyed my kinſman to his Weapon?

A Fox ſitting in *Finsbury* fields, was looking on *Pauls* ſteeple, a maid comming by with two Hennes in her hand, asked the Foxe what hee thought on? quoth hee, I thinke *Pauls* Wether-cocke hath more wit than all the men that are dead, for all that are dead, dyed for want of wind, and hee hath placed his beake ſo high, that hee is euer ſure of wind enough; and ſo he would haue had her Hens to this Cocke, to haue made the wiſeſt brood in Chriſtendome.

A Fryer vpon a time being diſpoſed to tell my ſteries, opened to the people, that the ſoule of man was ſo little that eleuen thouſand might dance vpon the naile of his thumbe: one maruelling much at that, quoth he, I pray you Maſter Fryer, where ſhall the Piper ſtand?

Ieſt 5.

A certaine Philoſopher knocking at a great mans doore, the Porter eſpying him but in meane attire, the doore would not be opened, which he perceiuing, immediately goes backe, and changing himſelfe into rich robes, repaires to the doore againe, and knocks, and was forthwith let in; who entring, euer as hee went along hee kiſſed his garments and made obeyſance vnto them; the reaſon being demanded by the Maſter thereof, he was thus anſwered, *Honorantem honoro*, I honour thoſe that honour me; for where poore vertue could not enter, rich robes made way.

Ieſt 6.

A certaine Player being ſicke and lying vpon his death-bed, the Prieſt came vnto him, and exhorted him to make his Will, which he ſaid he would moſt willingly do. For (quoth hee) I haue nothing but two

Gol-

Geldings to diſpoſe of, and I giue them to the Knights and Barons of the Land.

And when the Prieſt asked him why he rather gaue them not to the poore? He answered, I doe as Fortune doth, and ſhe hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Ieſt 7.

A certaine ruſticall Clowne came to an Archdeacon, and told him hee had married a Woman which was poore, but heretofore had beene rich; asking his aduice if hee might not put her away & marry a richer; who anſwered he might not: Why Sir (qd. he) you haue got a diuorce from your poore Benefice, and taken a richer.

Ieſt 8.

A poore old Woman being ſicke and weake, bequeathed after her death vnto the Prieſt her Henne, becauſe ſhe had nothing more. Now the Prieſt came and tooke her away, ſhe yet liuing: quoth the Woman, now I perceiue that our prieſt is worſe then the Diuell, for I haue oftentimes bid the Diuell take her, and the Foxe take her, and yet they ſpared her me; but once the Prieſt, and ſhe is gone.

Iest 9.

A great Lady meeting a simple Gentleman, demanded of him when his Wife should be brought to bed? quoth he, euen when it shall please your good Ladyship.

Iest 10.

A certaine boysterous Rusticke, yet prompt and conceited, trauelling on the way with a long pike staffe on his necke, was suddenly and furiously assaulted by a great Mastiffe, which came vpon him with open mouth and violence, as if hee would at once deuoure him; who presently to withstand the danger, by rescue of himselfe, runnes the pike and sharpe end thereof into his throat, whereupon he presently died which the owner thereof seeing, comes earnestly vnto him, and betweene threatning and chiding, asked him why hee strooke him not rather with the blunt end of the staffe? Why Sir, quoth he, because your Dog ran not at me with his taile.

Iest 11.

A Witch condemned to be burned, and at the stake, espyed her Sonne, to whom she called very earnestly for drinke, which he denying to giue, she the more earnestly craued, telling him shee was exceeding dry

Oh, quoth hee, no matter Mother, you will burne the better.

Ieſt 12.

A certaine vaine-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could name but ſixe: a Player ſtanding by, told him he knew the reſt: the three Kings of *Coleine.*

Ieſt 13.

A certaine Aſtronomer had diuined of King *Henry* the ſeuenth of England, that he ſhould dye in ſuch a yeere; the King hearing of it, ſent for him, and queſtioned if he were an Aſtronomer? who told him that he did profeſſe that Art: The King asked him if he could foretell where he ſhould bee in the Eaſter holy-daies? he anſwered, he could not: then quoth the King, thou ſhalt ſee me diuine more certainly, for I tel thee thou ſhalt be in priſon; whither he ſent him during that time, and ſhortly after releaſed him, bidding him withall releaſe his error: for his deſtiny hung on no Star within the Element of his reach or capacity.

Ieſt 14.

One asked a proſtitute Lady of *Florence*, how her Children ſo likely reſembled her Husband,

Husband, ſhee ſo vſually commercing with others? anſwered, I ſuffer no other to boord my ſhip before her carriage be full.

Ieſt 15.

One asked a Painter, why, ſeeing he could draw ſuch excellent proportions, he begot ſuch deformed children? who anſwered, *In tenebris quidem fingo, ſed in die pingo*: I make the one in the light, and the other in night.

Ieſt 16.

A certaine conceited ſtraueller being at a Banquet, there chanced a fly to fall into his cup, which he being to drinke, tooke out for himſelfe, and afterwards put it in again for his fellow; being demanded his reaſon, anſwered, that for his owne part he affected them not, but it might be ſome other diſh.

There is extant to this Ieſt an Epigram of Sr *Tho. Moores*, which I haue here inſerted.

Muſcas è cratere tulit conuiua priuſquam
Ipſe bibit, reddit rurſus vt ipſe bibat.
Addidit & cauſam, muſcas ego non amo, dixit
Sed tamen è vobis neſcio nunquis amat.

Thus Engliſhed.

Out of his glaſſe one tooke a flye,
In earneſt or in ieſt
I cannot tell, but hauing drunke,

Return

Return'd it to the reſt:
And for he would offenceleſſe ſeeme,
He ſhewed his reaſon too,
Although I loue them not my ſelfe,
It may be ſome here doe.

Ieſt 17.

One asked a merry blinde man, in what place he loſt his eyes? who anſwered, From either ſide his Noſe. So likewiſe *Diogenes* being at dinner with a bald man, thus ſaid, Honeſt friend, I will not ſpeake to thy contumely, but commend thy hayres that flew from ſo bad a head. But this was from *Diogenes* (ſaith the Traueller) otherwiſe theſe ſharpe taunts are in no wiſe to bee vſed at Table, for it is obſeruable, that at meales theſe few precepts principally among ſome other, are to be regarded and kept. 1 To picke no quarrels. 2 To tell no long Tales. 3 To tell no ſad newes. 4 To talke of no State matters. 5 To lay no Wagers. 6 To make no compariſons. 7 To take no Tobacco. 8 To propound no difficult queſtions, &c. As when vpon a time a Lawyer and a Diuine met at Dinner, the Lawyer propoſed this queſtion: when *Lazarus* had beene foure dayes in the graue, where was his ſoule in the meane time? to that the Diuine

uine, to quit his queſtion, asked him another; Who was to haue his Lands if he came againe to claime them? But of this we conclude, a merry, affable, and pleaſant countenance, with conceited and witty ieſts, ſeaſoned with light and well reliſht Diſcourſe, is fit Table-talke, and carriage to be vſed at ſuch times.

Ieſt 18.

It is reported of one *Iames de Caſtellon*, a Bononian, a man of eminent knowledge and learning, but exceeding little ſtature, ſent an Ambaſſadour to Pope *Boniface* the eight, inſomuch, that deliuering his Embaſſage, the Pope imagining that hee kneeled on his knees, made vnto him long action with his hands, that he ſhould riſe vp, vntill one of his Cardinals gaue him to vnderſtand that he was another *Zacheus*.

Ieſt 19.

A certaine Fellon condemned, and at the place of Execution, began to diſpute with the Iudge, by what conſcience hee could hang him a poore theefe and no malefactor, who asked him by what Conſcience hee could take from another that was not his? and thus the controuerſie began and continued,

ued, till at laſt the hangman turnes him off, and ſo ends the ſtrife.

Ieſt 20.

A fellow poore and improuident, compelled on a time to take vp his lodging on the ground, which may be termed a field-bed, where tumbling and toſſing all night long on his hard couch, he could not ſleep; In the morning riſing vp, he caſt downe his eye on the place where he lay, and ſpyed a feather: O quoth he, now I ſee the cauſe of my trouble, that all this night I could not reſt, I wonder, if one feather can trouble me ſo much, how they doe that lye vpon thouſands.

Ieſt 21.

A Biſhop on a time examining one that ſought to bee admitted into the miniſtery, asked him how many Sacraments there were? to which queſtion he after a long pauſe anſwered there were 9. Nine, quoth hee, how proue you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet grieued for his folly, ſent him away as worthily fruſtrate of his expectation.

Ieſt 22.

Ieſt 22.

One came to an Alderman to ſollicite him in the behalfe of a friend of his, to lend him 100 pound vpon a Statute, who had beene round about the world, with Captaine *Drake* in a ſhippe; A hundred pound, quoth he? I will not lend 100 pence, for he that could endure to be pend vp 3 yeeres in a ſhip, in hunger, thirſt, and miſery, will not care to lye in *Ludgate* all his life.

Ieſt 23.

One asked a merry conceited fellow which was the beſt husband for a yong Popiſh wench to marry? quoth he, let her marry an old man, and ſo ſhee ſhall be ſure to keepe faſting nights enow: being asked by another, what trade hee thought beſt? quoth he, A Cut-purſe, for hee hath no ſooner done his worke, but he hath his money in his hand: but quoth a third, A Shoomaker is a trade of good authority, for he can ſet any one in his ſtocks, and at his pleaſure eaſe him at laſt.

A CONCLVSION TO THIS booke, in way of answer to him that *demanded what was the perfect vse of Bookes.*

A. To increase Knowledge, confirme Iudgement, compare the times past with the present, and draw vse out of both for the future; to bring forth the dead, speaking and conferring their knowledge to the liuing, according as the Poet to this purpose wittily writeth:

O blessed letters that combine in one
All ages past, and make one line with all;
By you we doe conferre with who are gone,
And the dead liuing vnto counsell call, &c.

Books, the most sweet, commendable and delectable houshold-stuffe in the world, the most free and trusty reprouers; for, *Nullus amicus magis liber quàm liber.* Those dead yet liuing companions, those regular obsequies, that speake not but when they are desired, and

and no longer, then they are contentiue. From their Treasury, what continuall Physicke hath the world receiued to purge out the dulnesse of naturall capacity, and the very Image of death, as the Poet stiles it?

Nam sine doctrina vita est quasi mortis Imago.

Yet from this sweet and excellent society, what a part of the world are exempted and liue in darkenesse? Therefore thou which enioyest the vse thereof, and art conuersant in their Counsells, be more in goodnesse as thou art in knowledge, and then this conclusion shall well befit thee, thy house, and thy houshold stuffe.

Conclusion.

Tum fœlix domus est, & tũ numerosa supellex,
Cùm pius est Dominus, & bene parta domus.

Englished.

Happy the house, the goods whereof excell,
When th'owner's godly, and those gotten well.

FINIS.

THE COVNTRY-MANS COVNCELLOR.

OR,

Neceſſary addition to this yeerely Oracle, or Prognoſtication.

Calculated by Art, as a Tutor for their helpe, that otherwiſe buy more *then they vnderſtand.*

Beginning with this yeere of our Lord God 1631. And ſo continuing forward, as the Benefit and Vſe *ſhall encourage.*

With many other neceſſary Rules and Obſeruations, of much profit and vſe being knowne.

By E. P. *Philomathem.*

LONDON:
Printed for *Leonard Becket*, and are to be ſold at his ſhop in the Temple, neere the Church. 1631.

TO THE BVYERS yeerely of Almanacks and *Prognostications.*

Præfatio siue Admonitio pia & vtilis.

THou, whose short spanne of life, as plaine appeares,
Hangs but vpon the waste of some few yeeres,
Which that Arithmetician best of men
Cast but in his account threescore and ten,
How soone they will determine, dig thy graue,
Thou maist obserue, that seest what wings they haue.
How with no sound they wheele their time about,
Eating with silence Lines and Leases out
As here's a date but yesterday renude,
Nor more it seemes, yet doth a yeere conclude;
In which that Diarie of little cost
Is now run out, and that small value lost

Where-

Wherewith 'twas purchas'd; if thou not ex
Thy thoughts to make it thus farre-fourth
friend,
That euery yeere thy Almenacke thou bu
Th'art one yeere neerer to the yeere thou aye
And from that meditation so prepares
Thy life, that death ne'r seize thee vnaware.
One yeere thus to another yeelding roome,
Haue fild vp many a Sepulchre and Tombe,
Fretted out brasse with age, marble with rust,
Conuerted generations into dust.
From which collect, though ne'r so young th
bee,
This may be doomesday's finall yeere of thee;
And from that motiue such a method borrow
As thou shouldst liue an age, or dye to morrow.

A briefe Chronology of the times wherein these famous men liued and dyed.

	Anno mundi.
Aristotle	3641
Homer	3003
M. T. Cicero	3909
Virgil.	3999
	Anno Domini.
S. Augustine	401
S. Anselme Bishop of Cant.	1081
Agrippa the Magician	1551
S. Bernard	1131
S. Chrysostome	401
Erasmus	1529
Martin Luther	1521
Melancthon	1531
	Yeeres.
Since London and Paris were paued	424
Since the building of London Bridge	443

Of

Of a Yeere, and what it is and why it is moſt properly called *ANNVS*.

THE word *Annus*, which moſt properly ſignifieth Circle, or Compaſſe, here termed for the yeere, which is properly that ſpace of time, that the Sun runneth thorow the whole Signes and Zodiack, and the reaſon thereof is, for that as little Circles are called *Annuli*, Rings, ſo the great Circles of time are called *Anni*, yeeres, or circuits, becauſe they euer run round, and with continuall compaſſe enuiron all things within the verge of Age.

Q. *What are the parts of a yeere?*

A. *Ver, æſtas, autumnus, hiems, ſunt quatuor vnum.*

Quæ ſi membra ſimul iunxeris, annum feceris.

contains
- Moneths Solar. 12
- Lunar. 13
- Weekes. 52
- Dayes. 365
- So many as there are veines in the body of man.
- Houres. 8766

According to the Poet,

Ter centum, ter viginti, cum quinque diebus,
Sex horas, neq; plus integer annus habet.

Or thus:

Bis. tria c. capit annus quilibet in se,
Addito sex horas, anni compleueris oras.

The yeere Astronomicall, or Iulian yeere ddeth thereto sixe houres, and sixe mi-utes, which euery fourth yeere increase to day; which maketh the Leape yeere, or *Sextile* compounded of *bis* and *sextus*, ecause the sixt day next before the Calends March is twice repeated, or reckoned, hich indeed is the 25 of February, Saint *Matthias* day: so adding to the Moneth of ebruary one day, from whence proceedeth e difference betweene vs, and other for-ign accounts.

Q. *Why is it called the Iulian yeere?*

A. Because *Iulius Cæsar* the first Romane Emperor caused the yeere according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: And whereas *March* was the first Moneth of the yeere with the Hebrewes and Romans, as now with vs; and *July* was the fift month, called by the Romans, *Quintilis*, the fift month, *March* being the first which *Iulius Cæsar* borne in that Moneth altered, and called it *Iulius*, or *July*; as *Augustus Cæsar* (in whose reigne Christ was borne) the Month *Sextilis* or sixt Month after his owne name *Augustus*, now *August* with vs; and so reckoning from *March* the first moneth, *September*, according to his signification, will be the seuenth Moneth, *October* the eighth Moneth, *November* the ninth, *December* the tenth Moneth, which if you reckon from *Ianuary*, they crosse their names.

Q. *The holy Scriptures make mention of sundry things done at certaine houres of the day not like vnto the houres of our account; as S. Iohns Gospell, the Rulers sonne healed at his sickenesse, it is said, at the seuenth houre the fever left him; and the labourers that came*

the vineyard, came at the eleuenth houre; and Christ in his paſſion, it is recorded by the Euangeliſts, that at the ſixt houre was darkeneſſe ouer the whole earth, and about the ninth houre hee cryed with a loud voyce, and ſo gaue vp the ghoſt. Now I would know by our account, what houres of the day theſe were, as of the reſt?

A. The Iewes did diuide their Artificiall day into foure quarters, allowing to euery quarter three houres, accounting the firſt houre of the firſt quarter, at the riſing of the ſunne, and the third houre of the ſaid quarter, they called the third houre; and the third houre of the ſecond quarter, they called the ſixt houre, which was mid-day; the third houre of the third quarter, the ninth houre, and the ſecond houre of the fourth quarter, the eleuenth houre: and they called the twelfth and laſt houre of the day Euentide. So the Rulers ſonne being healed at the ſeuenth houre; it was with vs at one of the clocke in afternoone: and the ſixt houre when darkneſſe was vpon the earth, at mid-day with vs: the ninth houre when Chriſt yeelded vp the ghoſt, three a clocke in the afternoone; the Labourers that came at the 11 houre, came at fiue of the clock in the afternoone, or an houre before Sun-ſet.

Q. *How diuided they their night?*

A. They diuided their artificiall night likewise into foure quarters, called by them the foure watches of the night; for the first three houres was the first watch, during which time all the souldiers both yong and old of any fortified Towne or Garrison, were wont to watch; the second three houres they called the secód watch, which was about midnight, at which time the yong souldiers onely watched; and the third quarter of the night containing also three houres, was called the third watch, in that season the souldies of middle age did watch; and the last three houres, called the fourth watch, was about the breake of day, in which the old souldiers onely watched.

The day is accounted with vs for payments of money betweene Sunne and Sun; but for inditements of murther, the day is accounted from midnight to midnight; and so are fasting dayes. *Vt supra.*

Q. *How in the more pure and ancient times from the examples of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens; and called after the names of seuen Planets, or their gods?*

A. One or the first from the Sabbath

two

wo or the second frō the Sabbath, three or he third from the Sabbath, & so of the rest. Our yeerely Almanackes make mention (which many read, but few vnderstand) of the *Golden number*, *Epact*, *circle of the Sunne*, *Romane Indiction*, and such like; of which I desire to know some reason or vse.

And first of the Golden Number, what it is, When it beginneth, and why it is so called.

THe Golden number is a number of 19. proceeding from one to nineteene, and so begins againe at one: and is so called, because it was sent in Golden Letters from *Alexandria* in *Egypt*, to *Rome*, : and it is the number of nineteene, because in nineteene yeers the Moone doth make all her sundry motions & changes, and returneth againe to the place where she first began. To find out the aforesaid Number, adde one to the yere of our Lord, whereof you enquire, and diuide the same by nineteene, and the remainder shall be the Golden number. This golden number was deuised to finde out the feast of Easter.

What is the Epact.

THE Epact is a number not exceeding 30. because the Moone betweene change

and change neuer passeth 30 dayes.

The Epact is thus found out: multiply the Golden Number of the yeere by 11. the Product whereof, if it bee vnder 30. is the Epact, but if it be aboue 30. then diuide the Product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serueth to finde out the age of the Moone.

The Golden Number, and Dominicall Letter, change the first of Ianuary, and the Epact the first of March. Easter day neuer falleth lower than the 22 of March, neuer higher than the 25 of Aprill.

Shroue-Sunday hath his range betweene the first of February, and the 7 of March: Whitsunday, betweene the 10 of May, and the 13 of Iune: And for a Rule for Shroue-tide, The Tuesday after the second change of the Moone after Newyeeres day, is alwayes Shroue-Tuesday.

What is the Equinoctiall, and wherefore is it so called?

THE *Equinoctiall* is a great Circle, which being in euery part equally distant from the two Poles of the World, diuideth the Sphere in the very middest thereof into equall parts, and therefore it is called so

some, the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, because that when the Sun toucheth this Circle, which is twice in the yeere, it maketh the day and the night of an equall length, throughout the world: which *Equinoctiall* happeneth in the Spring and Autumne, about the 11 of March, and the 13 of September.

Q. *What are those 12 Signes or Images placed before our Calenders, about the Anatomy of Mans body?*

A. Those 12 Signes or Images are 12 Stars, euery one of them containing many Stars, whose influences are very powerfull ouer humane bodies.

Q. *What makes the full Moone, and whence proceeds the Eclipse?*

A. Her opposition against the Sunne makes her full, but her Eclipse or darkening is caused when the Sunne is opposite vnto her diametrally, and the earth in the midst between them both, which being thick and not transparent, casting his shadow to that point which is opposite to the place of the Sunne, will not suffer the Moone to receiue any light from the Sunne, without whose supply she is alwayes a darke body, for from it she borroweth all her light.

Of what substance be the Starres?

THe Stars be of the same substance that the heauens be wherin they are placed, differing only from them in thicknes, which dimensitude makes them more apt to receiue and retaine the Light of the Sunne, which thereby become visible to sight; for the Heauens themselues being pure, thine and transparent, and without colour, are not visible as the Starres which shine as well in the day as in the night, although not perceiued, by reason of the Suns greater light.

Q. *What motion haue the Starres?*

A. The selfe-same motion that the heauens haue wherein they are placed, which is as some, by the *Primum Mobile*, or first mouer, turned by God himselfe, as euery one of the rest, by his proper intelligence: and whereas the 7 Planets or wandring Stars do change their places, now here, now there, that is not by their own proper motion but by the motion of the Heauen, wherein they are placed; for a Starre being of a round shape, hath no members to walke from one place to another, but only by the motion of the Heauen wherein they are fixed.

Q. *What comparison is there in their greatnesse betweene some Starres and the Earth?*

A. Though

A. Though the farre distance of them from the earth, makes their raies approach our eye in a sharpe pointed Angle, whereby they seeme to our sight and iudgement no broader then our hand bredth: Yet is euery fixed Starre farre greater in compasse then the whole earth. Euery wandring Star likewise bigger then the same, *Venus* and *Mercury* excepted; and likewise *Luna*, which is but the 39. part of the earth.

Sol is bigger then the Earth	166	Times
Saturne	95	
Iupiter	91	
Mars	2	
Venus lesser then the earth	32	
Mercury least of all, and is contained of the earth	3144	

The nature of these 7. Planets, or wandring Starres.

Saturne is cold and dry. *Iupiter* hot and moist. *Mars* extreme hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna* cold and moyst. And so likewise of the numberlesse rest of those smaller, many

haue their portents and significations, especially of those 1022 Starres that are more precisely noted and knowne.

Of the seuen Ages of Mans life, with the predominancy of these 7. Planets or wandring Starres, in euery one of them.

The Astrologians haue diuided mans life according to the diuision of the world, into 7 Ages; ouer euery which Age, one of these Planets or Starres haue their regiments assigned.

1 The first Age is called Infancy, which beginneth with the first child-hood, and hath his continuance for the space of seuen yeeres, ouer which *Luna* or the Moone reigneth, as may well appeare by their moisture, agreeing with the influence of that Planet, Queene ouer Seas and Floods, and Children.

2 The second age is Child-hood, which goes onward 7 yeeres more, and continues till the 14 yeere of their life, ouer which *Mercurius* is assigned Patron, for then participating of their Regents influence, Children are inconstant, yet of some comprehending

capacity

capacity, somewhat inclinable to learne.

3 The third Age proceedeth forward 8 yeeres, and is termed *Iuventus*, youth, or Stripling age, it wanders betweene 19 and 22. ouer which season *Venus* is predominant; for then they are amorous, lustfull, lothsome of childish follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22. and endeth at 240 containing 12 yeeres. In the which station the epithete or Denomination, is a yong man: ouer this age the Planet *Sol* is chiefe Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the Vnderstanding, and to exhale and sucke vp the thick mists of ignorance and folly, and then begins a man to know he is a man.

5 The fift Age is called *Virile*, or Mans Age, and that proceeds where the other ends, and continueth forward sixteen yeers, ouer which season *Mars* is chiefe gouernor. Now is the time a Man begins to be couetous, churlish, cholerike, &c.

6 The sixt Age runs forward 19 yeeres more and leaues him not till hee hath numbred 62. This age is termed old age, though his toe touch but the heele thereof. Now ouer

ouer this *Iupiter* is predominant, and he inclineth to Iuſtice, Moderation, and Religion, and all other actions of goodneſſe and piety.

7 The ſeuenth and laſt Age, continueth forward 18 yeeres, it leaues a man at 80 in the clawes of weakneſſe and infirmity: For age it ſelfe, without ſickneſs, which ſeldome liues at ods therewith, is an infirmity: to this decrepit age few creepe to, by reaſon of the Planet *Saturne*, which is moſt melancholy and ſlow of all other, thereby his euill influence more inforcing a man to decline and droope, become froward, cold and melancholy, then otherwiſe he ſhould.

Likewiſe theſe foure diuiſions of Mans life are compared in their manner to the foure Seaſons of the yeere.

1. His Infancy to the Spring, hot and moyſt.
2. His Youth to the Summer, hot and dry.
3. His Manhood to Autumne, cold and moyſt.
4. *Senectus*, or old age, to Winter, cold and dry.

Q. Why

Q. *Why did men liue longer before the flood than since?*

A. Before the Deluge, the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seene, from which innumerable defects and diseases doe proceed. The Earth was more fruitfull, wholsome, powerfull in her Herbs, Plants and vegetables, their effects and vertues better knowne: which euer since the flood, that wasted away her fatnesse, haue lost much of their operation, and now since with age more enfeebled in these weake and sickly seasons of our times, of which one thus writeth to our purpose:

And now the Springs & Summers which we see,
Like sonnes of women after fifty be.

Lastly, they were more continent in their liues, more satisfied in their desires, by which since gluttony and her new Cookery, haue kild more than the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged, the influences of the Planets better knowne, and how they worke vpon humane bodies, as the same Author to the same purpose wittily followeth it.

Ther

Then if a slow-pac'd starre had stolne away
From the Obseruers marking, he might stay
Two or three hundred yeeres to see't againe,
And so make vp his obseruation plaine.

Q. *How is the World diuided?*

A. Into two essentiall parts of the Celestiall and Elementall part, of which the Celestiall part containeth the 11 Heauens or Spheres, which are thus numbred.

The
1 Is the Sphere of the Moone.
2 Of *Mercury.*
3 Of *Venus.*
4 Of the *Sunne.*
5 Of *Mars.*
6 Of *Iupiter.*
7 Of *Saturne.*
8 Is the Sphere of the fixed Starres.
9 Is the Sphere of the second moueable.
10 Of the *Primum Mobile*, or first mouer.
11 The *Empyreal* Heauen, where God and his Angels are said to dwell.

The Elementall part doth containe the foure Elements, *viz.*

1 The Element of fire, next to the Moone, and so downward.

2 The

2 The Element of the Ayre.
3 The Element of Water.
4 And the loweſt of all, the Earth.

Q. *If there be ſo many ſeuerall Heauens, how comes it to paſſe, that all theſe to the eye ſeeme but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo cleere and tranſparent, that though they inuolue and couer one another, as the skin or ſcale of an Onion, yet being in their nature more bright, pure, and ſubtill, then either Criſtall, or the moſt tranſparent Glaſſe; the ſight doth pierce through them all as one, and viewes them all as one, although they are ſeuerall, and of exceeding great thickneſſe.

Q. *Into how many Regions is the Ayre diuided?*

A. The Ayre is diuided into three Regions, by the Naturall Phyloſophers, both of ancient and moderne times: that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turn'd about by the Element of Fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-ſtars, and ſuch like.

In the middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Haile, &c.

In

In the loweſt Region ſomwhat more hi by reaſon of the beames of the Sunne, refle ting from the earth, are bred all cloud dewes, raines, and ſuch like.

A fourth obſeruation thereof.

If the Sun ſhine on S. *Pauls* day, it beto keneth a happy and proſperous yeere.

If on Candlemas day, a cold and hard ſuc ceeding winter, according to the verſe,

Si Sol ſplendeſcat Mariâ purificante,
Maior erit glacies poſt feſtum quàm fuit ante.

Engliſhed:

When on the purification Sun hath ſhin'd
The greateſt part of winter comes behind.

Likewiſe it is obſerued, that if the Sunne ſhine on Eaſter-day, it ſhines on Whitſun day likewiſe.

A briefe Diſcourſe of the Naturall cauſe of ſundry Meteors; as Snow, Haile, Raine, Winde, things well knowne in their effects, though darkely in their cauſes.

Happy his ſtate, aboue the fate of Kings,
That could but truly know the cauſe of things.

You muſt firſt underſtand, that all watry Meteors, as Raine, Snow, or ſuch like, are

bu

ut a moyst vapour drawne vp by the ver-
ue of the Sun, and the rest of the Planets,
nto the middle Region of the Aire: where
being first congealed, are afterwards dissol-
ued, and fall vpon the earth, as Haile, or
Raine.

Of the Raine-bow, and the effects thereof.

If two Rainebowes appeare at one time,
hey presage Raine to ensue: but if one
Rain-bow presently after Raine, it betoke-
neth faire weather.

Danæus in his Physickes saith, the Rain-
ow is made by reason of the Sun-beames
eating vpon a hollow cloud, their edge be-
ng so repelled and beaten backe against the
Sunne, and thus ariseth variety of colours
y the mixture of clouds, ayre, and fiery
light together; but as he saith, it portendeth
ittle alteration or change of weather.

Of the winde, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it commeth, nor whither it goeth, as testifieth the holy Writ.

First, then you haue to vnderstand that

Ari-

Aristotle and the rest of his sect, doe define the Wind to be an Exhalation, hot and dry ingendred in the bowels of the earth, which breaking his prison, and violently rushing hereout, is carried side-long vpon the face thereof.

Q. *Why is not the motion thereof right vpward and downeward, as well as alwayes side long?*

A. Because that whilst by his heat he striueth to mount vp and carry his course through the three Regions of the Ayre, the middle Region by his extreme cold alwayes beat it backe; so that thereby, together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round than right: and the reason why he blowes more sharpely one time than another, and in one place more than in another, and sometimes not at all, as fumes that arise out of new exhalations and out of Floods, Fennes, and Marshes may ioyne with it to encrease his force, the defect or dulnesse whereof may either allay or increase it: as also the globe or rotundity of the earth, may be the cause of the blowing of it more in one place than in another, or mountaines, hils, or woods, may hinder

is force from blowing in all places equally; whereas vpon the plaine and broad Sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it commeth to passe diuers wayes, either by frost closing or congealing vp the pores of the Earth, whence it should issue, or by the heat of the Sunne, drying vp fumes and vapours that should encrease it, and whereof it is engendred.

2

The nature of the foure principall Winds, and their effects.

1. *Subsolanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtile, & healthfull, and especially in the morning, when the Sun riseth, by whom he is made more pure and subtill, causing no infection to mans body, but expelling it.

2. *Zephirus*, or the West-wind, is temperate, hot and moyst, and wholesome, especially in the euening; it dissolueth frost, ice, and snow, and maketh flowers and grasse to spring, and some write that it produceth Thunder.

3. *Septentrio*, or the North-wind, is for the most part cold and dry, repelling moysture and raine. And though it cause cold and

and numnesse, so nipping the fruits of the earth, and many times the forward buds of the Spring, yet it driueth away infectious and noysome ayres, and so is a meanes to preserue health.

4 *Auster* or *Notus*, the South winde, is hot and moist, breeding thicke clouds and sicknesse.

Naturall causes of Earth uakes.

PLenty of Windes got into the bowels, holes, and cranies of the earth, and violently rushing out, and the earth suddenly closing vp againe, causeth the shaking or Earthquake, which is generally a fore-runner of Warre.

Of Thunder and Lightning.

WHen an Exhalation hot and dry, mixt with moisture, is attracted into the middle Region, & there inclosed in the body of a cloud; now these two contrarios thus included in one place together, fall [illegible]riance, and cannot be reconciled, but breake the prison wherein they are pend: the violent out-rushing whereof maketh a noise, which we call Thunder, and the fire

Light-

ghtning, being both borne at one inſtant, hough the Lightning be the firſt perceid in regard of the quickneſſe of the eye fore the eare.

Of the ſtrange effects of lightning.

THat which is dry burneth not at al, that which is moyſt burneth not likewiſe, t blaſts, and altereth the colour; but that hich is cleere is of a ſtrange operation, for draweth veſſels dry, without hurting the ske, melteth the Siluer, without hurting e bag, breaketh the Bones, and hurteth ot the skinne, killeth the Childe in the ombe, without hurt to the Mother.

t hurteth not the Lawrel tree, entreth not oue a yard into the earth, ſuch as are ſhaowed with the skins of Seales, Sea-calues, nd the Eagle, are ſafe, as *Plinie* ſtories it.

The Ancient Ægyptians, which were the ſt and beſt Aſtronomers, haue obſerued ttaine yeers in a mans life to be very danerous, and theſe they name Climacterical r Starry yeeres. Now a Climacterical eere is euery ſeuenth yeere of a mans life; e reaſon is, becauſe then the courſe of e Planets returne to *Saturne*, who moſt com-

ommonly is an enemy to our good. And the Moone, which is the neereſt and ne Planet vnto vs, and ſwifteſt of courſe of other, paſſeth almoſt euery ſeuenth day in the contrary Signe of the ſame quality fr whence ſhee came forth, and ſo by th meanes bringeth in the Criticall dayes: *Saturn* which is the Planet furtheſt from and ſloweſt of courſe, (for he reſteth in o ſigne ſo many yeeres as the Moone do dayes) bringeth in likewiſe theſe Clymact ricall yeeres, and cauſeth ſundry mutatio to follow; hence it is that in the ſeuen yeere Children doe caſt and renew th teeth.

Hereafter follow certaine Clymacterical and dangerous yeeres of a mans life.

THe 49 yeere compoſed of ſeuen time ſeuen, dangerous; 56 yeere to men eſp cially borne in the night; 63 yeere to th borne in the day time, by reaſon of the d neſſe of *Mercury* and *Venus*.

Whereunto *Octauius* the Emperor ſeem to conſent, where to this effect he writ to his nephew, to reioyce with him, ha

pa

ſed ouer that deadly yeere and enemy to age 63. in which number the 7 and 9 concurre, as *Hoffman* to that purpoſe more largely in his Booke *De diebus & criticis*, reciteth.

The Criticall dayes of a mans life being collected throughout euery Moneth, are obſerued theſe following:

1. and 7. of *Ianuary.*
1. and 4. of *February.*
1. and 4. of *March.*
8. and 10. of *April.*
3. and 7. of *May.*
10. and 15. of *Iune.*
10. and 13. of *Iuly.*
1. and 2. of *Auguſt.*
3. and 13. of *September.*
3. and 10. of *October.*
3. and 5. of *November.*
7. and 10. of *December.*

There are likewiſe in the yeere more eſpecially to be obſerued three dangerous Mundayes to begin any buſineſſe, fall ſick, or vnder take any iourney.

Firſt Munday in Aprill, on which day *Cain* was borne, and his brother *Abel* ſlaine.

Second

Second Munday in Auguſt, which Sodom and Gomorrah were deſtroyed.

31 Of December, which day *Iudas* borne that betrayed Chriſt.

Of the 4 humours in mans body, and how they reigne in their courſes, and firſt what a Humour is.

A Humour is a diſtillation of a moyand running body, into which by thLimbecke of the Liuer the meats are conuerted, and diffuſed through the veines anallies of the ſame, for the better nouriſhment thereof: and are thus according t*Lemnius* deſcribed in his Booke *De quatuComplexionibus.*

1. *Sanguine humour.*

The blood or Sanguine humour, is moiſand ruddy, and hot; the principall ſeat ociſterne thereof is the Liuer or Anwel-headthat watereth the whole City or body ofman, out of which iſſue forth the vitall ſpirits, like vnto ſmall and gentle winds thariſe out of riuers and fountaines.

2. *Phlegmaticke.*

The Phlegmatike humour, is of colour white

bite and brackish, and like vnto drops of t: his fat is chiefly in the kidneyes, which parate to themselues the water from the lood, diuiding the blood into the veynes, nd expelling the water into the vrine.

3. *Choler.*

It is hot and fiery, and to the taste bitter, ike vnto Herbegrace or Rue; and it serueth ot onely to cleanse the guts from filth, but lso to califie the Liuer, and to preserue the lood from putrifaction.

4. *Melancholy.*

The Melancholy Humour is blacke and arthly, resembling the lees of blood, and ath his seat in the Spleene, of which one hus writeth:

The Sanguine causeth cheerefulnesse,
The Melancholy despaire,
The Cholericke is churlish,
The Phlegmaticke is faire.

Euery one of these Humours reigne sixe houres; Bloud is predominant from nine of the clock at night, till 3 of the morning; Choler, from 3 of the clock in the morning till nine of the same day; Melancholy, from 9 till 3 in the afternoone; and Phlegme from

from three in the afternoone till 9. at nig

Also Blood hath his dominion in
Spring, Choler in the Summer, Melan
ly in Autumne, and Phlegme in Winter;
Lemnius thus further in his said Book te
tieth. From all which diuersity and seuer
dispositions, ariseth the diuersity of fantas
and dreames.

Q. *How are those instanced?*

A Thus, because according to the o
nion of Authors, the complexion ouer-l
with humours, is the cause of dreames a
all diuersity therein; for the Choleric
ouer-laid with Choler, dreames of fury,
ger, stabbing, and matters of wrath; t
Sanguine, of beautifull women, garde
fresh colours, and the like: the phlegm
ticke of seas, riuers, drownings; the Me
choly, of darke places, graues, Cells,
headiong precipitations.

Q. *What credit or certainty is there to be
tributed to dreames, and which are held
most portendous and significant?*

A. These, as they are obserued by exp
ence, and set downe by Authors, to d
of Eagles flying ouer our heads, to dre
marrages, dancing and banquetting,
tels some of our kinsfolkes are departed;
dre

dreame of siluer, if thou hast it giuen to thy selfe, sorrow; of gold, good fortune; to lose an axle-tooth or an eye, the death of some friend: to dreame of bloody teeth, the death of the dreamer; to weepe in sleepe, ioy: to see ones face in the water, or to see the dead long life: to bādle lead, to see a Hare, death: to dream of chickens and birds, ill luck, &c.

Hereunto are annexed certaine verses describing the person and quality of that Child of chase, or Lady *Feemia*: written long since by that Gentleman of quality *I. T.* and as something pertinent to our purpose herein to inserted.

SHe is a Lady of such matchlesse carriage,
Wedded to none, though sought of all to marriage.
She may be kist, yet neither washt nor clipt,
And if you woo not warry, soone o're slipt.
She may belong, and yet be honest too,
To many Merchants: spite they all can doe,
Who e'r atchines her, speake her ne'r so fayre,
Shee'll not stay long before she take the ayre.
Shee'll stay with no poore man, her state's so great
A rich man may her for a time intreat.

She goes in cloth of siluer, cloth of gold,
Of seuerall worths and values manifold.
But when she goes in golden robes best dight,
Then she's suspected for to be most light.
She needs no Physicke to recouer health,
For she's still currant, and as rich in wealth,
Some Irish Lady borne, we may suppose,
Because she runnes so fast and neuer goes.
If she be wrong'd in name, and ill abide it,
Of all men, Iustice Touchstone must decide it.
He that thus does, and all doe them to gaine her,
Being so atchiev'd, she is but slippery held.
And will be gone, vnlesse by force you straine her,
Changing her humour to another mold,
By pence and halfe-pence, and such little crums,
which of themselues so sleightly men doe prize,
In time are eaten vp those larger sums,
That did not by such petty parcels rise:
Like little drops that of themselues not fear'd,
Yet doe in time together so much slip,
That where no danger at the first appear'd,
It after comes to beare, or drowne a ship.
Thy pence a day that may be sau'd from waste,
When thou dost see in one yeere their amount,
Will be by this presentment held more fast,
And weigh'd as thrift perswades, in more acc
Which vnsuspected theefe that all may know
I'le waste but few lines more before I show it.

A

A briefe representation of idle or extraordinary expences, with their amoũts to in the yeere, fit to be regarded of all those that out of a wary disposition intend to thriue.

The Induction.

HE that makes conscience of a veniall sin,
Into a mortall seldome falleth in.
He that not slightly passeth passeth or'e one day,
Throwes not in thriftlesse vses yeeres away.
He that makes conscience for to speake the truth
Seldome forsweares himselfe in age or youth.
Euen so he that a penny gripeth fast,
Seldome throwes pounds or crownes away in hast
As contrary, he that o're-lookes those smali
And petty moities, easily sinkes in all.
A penny is a small regardlesse summe,
Yet may it in some time to something come.
Therefore obserue this Table, thou shalt know
How great those little in small time doe grow,
And how with easie steps they doe decay,
Those that ne'r reckon pence they waste this way.

By the day.	By the Weeke.
A Farthing.	1.d. ob.q.
A halfe-penny.	3.d.ob.
A penny.	7.d.
2 pence.	14.d.
3 pence.	21.d.
4 pence.	2.s.4.d.
5 pence.	2.s.11.d.
6 pence.	3.s.6.d.

By the Moneth.	By the yeere.
7.d.	7.s.8.d.q.
14.d.	15.s.2.d.ob.
2.s.4 d.	30 s.5 d.
4.s.8.d.	3.l.10 d.
7.s.	4.l.11.s.3.d.
9 s.4.d.	6.l.2.s.6.d
11.s.8 d.	7.l.12.s.1.d.
14.s.	9.l.2.s.6.d.

All which said seuerall Rates, may bee this more easily summed vp, after the manner of Exchequer, reckoning as followeth.

A penny a day is by the yeere one pound, one halfe pound, one groat, one penny.

Two pence a day by the yeere, two pound, two halfe pounds, two groats, two pence.

Three pence a day is by the yeeere three pound, three halfe pound, three groats, three pence.

Foure pence a day is by the yeere foure pound, foure halfe pound, foure groats, foure pence.

And so forward of the rest, being a certaine and general rule to calculate what sum or quantity you please.

The mouth of Vsury being opened, yet her fangs not pulled out, (as some leywes were in King *Iohns* time in *England*) but her teeth discouered, that the borrower may beware: To which effect is shewed, how much diuers principall summes, with interest, and interest vpon interest, amount to in seuerall yeeres, after 10 in the 100, and 8 in the 100.

Yeere.	1. l.	2. l.	3. l.
	l. s. d. ob. q.	l. s. d. ob. q.	l. s. d. ob. q.
1	1. 2. 0. 0. 0.	2. 4. 0. 0. 0.	3. 6. 0. 0. 0
2	1. 4. 2. 0. 3.	2. 8. 4. 1. 2.	3. 12. 7. 0. 1.
3	1. 0. 7. 0. 3.	2. 13. 2. 1. 3.	4. 19. 10. 0. 1.
4	1. 9. 3. 0. 3.	2. 18. 6. 1. 2.	4. 7. 10. 0. 1.
7	1. 18. 11. 1. 1.	3. 17. 11. 0. 2	5. 16. 11. 0. 0
14	3. 15. 11. 0. 3.	7. 11. 11. 0. 2.	11. 7. 10. 0. 1.
21	7. 8. 0. 0. 0.	10. 16. 0. 0. 0	22. 4. 0. 0. 1.

Yeere.	10. l.	20. l.	40. l.
1	11. 0. 0. 0. 0.	22. 0. 0. 0. 0.	46. 0. 0. 0. 0.
2	12. 2. 0. 0 0.	24. 4. 0. 0. 2.	48. 8. 0. 0. 0.
3	13. 6. 2. 0. 3.	26. 12. 0. 4. 1.	53. 4. 9. 1. 0.
4	14. 12. 9. 1. 2	29. 5. 7. 1. 1.	58. 11. 3. 11. 0
7	19. 9. 8. 1. 2.	38. 19. 5. 1. 2.	77. 18. 11. 1. 1.
14	37. 9. 6. 0. 0.	75. 19. 0. 0. 0.	151. 18. 0. 0. 0.
21	74. 0. 0. 1. 1.	148. 0. 1. 0. 1.	196. 0. 2. 0. 2

Yeere.	50. l.	100. l.	200. l.
1	55. 0. 0. 0. 0.	110. 0. 0. 0. 0.	220. 0. 0. 0. 0.
2	60. 10. 0. 0. 0.	121. 0. 0. 0. 0.	242. 0. 0. 0. 0.
3	66. 11. 0. 0. 0	133. 2. 0. 0 0.	266. 4. 0. 0. 0.
4	73. 4. 1. 0. 2.	146. 8. 2. 0. 3	291. 16. 4. 1. 2.
7	97. 8. 8. 1. 0.	194. 17. 5. 0. 1.	389. 14. 10. 0. 3
14	189. 17. 6. 0. 0.	379. 15. 0. 0. 0.	752. 10. 0. 0. 0
21	370. 0. 3. 0. 0.	740. 0 6. 0. 0.	1480. 1. 0. 0. 0

By this Table you may eafily perceiue what the principall, with intereft, and intereft vpon intereft, from many fums amounts vnto, and how in euery 7 yeeres (what fum foeuer) the Intereft almoft ouertaketh the Prin-

Principall, and which for the easines therof, needs no further explication.

Admiratio.

That mony should engender thus & breed,
Is against nature springing from no seed:
Yet see this Vsury that's euer running,
Insensibly deuoures a state with cunning:
See how it eates, and yet no teeth you see,
It is a Monster sure, what should it be;
In seuen yeeres, a terme of time but small,
The Interest lookes as big as Principall:
A forward whelp like to his dam or mother
And euery yeer bites deeper still than other.
Therefore who e'r thou art that mean'st to thriue,
Forbear that iaw that swallowes men aliue.
So shalt thou liue thy happy dayes to see,
And *fœnus* shall not to thee *funus* be.
And though this bee the gulfe that most men feare,
Yet th'other petty channel come not neere,
For 'tis all one, th'effect so vnderstood,
To drown i'th deepest sea, or shallowst flood
And therfore to this ruine if thou hast thee,
Al'sone, if first or last, or whether wast thee
And therefore if thou meane to liue a shore
Through *Scylla* and *Charybdis* saile no more

Certaine rules follow in this Table, to direct the borrower or lender, the euen broad way (because some wil be walking therein) that they slip not too much on either side, to the right hand of vnlawfull gaine, or the left hand of ignorant losse, shewing the iust and more reasonable Interest as it is now tolerated after 8 in the 100. *per annum*, from 1 pound to 100 pounds, not allowed.

l.	s.	d.	p s
1	1	7	1/5
2	3	2	2/5
3	4	9	3/5
4	6	4	4/5
5	8	0	0
6	9	7	1/5
7	11	2	2/5
8	12	9	3/5
9	14	4	4/5
10	16	0	0

l.	s.	d	p s
20	1	12	
30	2	8	
40	3	4	
50	4	0	
60	4	16	
70	5	12	
80	6	8	
90	7	4	
100	8	0	

Certaine

Certaine Rules and Admonitions in way of Purchase or sale, to direct the ignorant Seller or Buyer, briefly shewing what any Lease, Annuity, or Purchase may be worth according to the most vsuall rates of these times, and what caueat and circumspection euery Purchaser ought to haue, that he may freely and commodiously enioy what he purchaseth.

To which purpose this inserted Rule is very pertinent.

Hee that would purchase, and would gladly know
Which way he might securely put forth so,
For his more safety let him not be nice,
To ponder these few rules for his aduice.

FIrst see the Land that thou intend'st to buy,
With in the sellers title cleere doth lye:
And that no woman to it doth lay claime,
By Dowry, Ioynture, or some other name
That may it cumber; know if bond or free
The tenure stand, and that from each feoffee

It be releaſt, that the ſeller be ſo old,
That he may lawfull ſell, thou lawfull hold
What thou haſt bought, that it not morgag'd lye,
Nor yet intaled on Poſterity:
Then whether it ſtand in ſtatute bound or no,
Well aduis'd what quit-rent out muſt goe,
What cuſtome-ſeruice hath beene done of old
To thoſe that formerly the ſame did hold:
And if a wedded woman put to ſale,
Deale not with her, vnleſſe ſhe bring her male:
For ſhe doth vnder couert baron goe,
Although ſome times, ſome traffique ſo (we know:)
And if it may in any wiſe be done,
Make thou with warrantize thy Charter runne
To thee, thine Heires, Executors, Aſſignes,
For that beyond thy life ſecurely binds:
So this foreſeene, thou done, may that preuent,
That after makes raſh buyers to repent.
And yet when I haue ſhew'd all rules I can,
T'aſſure thee more, deale with an honeſt man.

When a man doth purchaſe Land, either in Fee-ſimple or by Leaſe, eſpecially theſe, with ſome other obſeruations, are to be inquired and looked into, for there is none ſo cõfident, or ſo ignorantly ſimple, but in a leſſen matter, if he buy but a horſe, will obſerue his

his pace, his shape, his soundnesse, and whether he be in the right of the seller, & therefore in this matter of so great importance, how much more curious and scrupulous ought a man to be? And yet haue I knowne some purchase, and some sell, with as much rashnes and vnaduice, as they that cut wood ouer head, the chips falling into their eyes, that they see not what they doe; ignorant themselues, and yet in foolish thriftinesse, will spare to bee informed by the learned; Then first consider the Title, the Tenure, the drawing of the Euidences, the yeerely value, the quantity, quality, & nature of the place, the conuenience and best improofe of the same: if it be a house and Land in the Countrey, obserue the Fences, Hedges and Ditches, and the meanes to preserue them; what conuenient water, the housing, how commodious, how in repaire, if otherwise, the supposed charge to doe them, the Situation, the Ayre, the wayes faire or troublesome, what wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may be best vented, houshold necessities how neere, or farre off to be had, and the like, but especially the Title & Tenure, for some customes in both

are very troubleſome, chargeable, and ſeruiceable, as the Tenure in *capite*, where the Sons and Daughters being heirs to ſome perſon that held his Land either of the king in chiefe, or of ſome inferiour perſon by Knights ſeruice, whoſe heire male being vnder the age of 21 yeeres, and the female within the age of 14 yeeres, the Lord or ſome one neereſt to the King, and furtheſt from the Land, ſhall haue the Ward or cuſtody of the body, or of the Lands ſo holden of him to his own vſe, vntil they come to theſe ages, without making account to the heire, when he or ſhe comes to age, as Law-bookes will tell you and the reaſon is, that the Lord ſhall haue the Land to his owne vſe, and not the profits redound to the vſe of the Ward in his minority, is for this reaſon, which was the originall and commencement thereof, for you muſt note, that he whoſe Son or daughter is thus to be guarded, and his Land to be diſpoſed by the lord, was in his life time bound by the tenure of his Land, to doe manly and actuall ſeruice in perſon in time of Warre, or to keepe a Caſtle with ſome kinde of warlike weapon in the time of warre or peace, and theſe kinds of capitall ſeruices, were called either

Tenures

tenures *in Capite* as holden of the King who is the chiefe *Escuage* vncertaine, *Grand serieantier*, or some other like seruice, and was called *Seruitium militare*, seruice of a Souldier, now called knights seruice, for the title of Knighthood came first by Millitary seruice, and *miles* signifying a Souldier, signifieth also a Knight, though euery Knight be not now a Souldier by profession, yet euery approued Souldier is a Knight by imitation, for he that holdeth by these seruices, though he be not a Knight, the seruice is called Knights seruice; and these seruices were not to be discontinued, for to that end were the Lands first giuen by the King, and other inferiour Lords of Mannors, that they might haue the continuall seruice of their Tenants, and therefore whensoeuer the Tenant of such a Tenure dyed, hauing none to supply the place of like manly seruice, the Heire being vnder age, and not of power, the Lord was and is supposed to bee bound for the defence of the Realme, to performe the seruice by a person for whom hee must answere in the Heires minority, and because the charge was in former times great and dangerous, and the Land giuen onely for that cause

the

The Lord was to keepe the Heire, and to him trained vp, and made fit for the seruice, and for his maintaining and supply of the seruice, to haue the vse and profit his Land, vntill he come to be able to performe himselfe in person: and so much for that Tenure and the Original thereof, more seruile and chargeable then any other: there are also diuers other Tenures & Customes which are respectiuely to be looked into, wch there is one called Coppy-hold estate, which tenure in some kind is base, & those are Tenants that hold by the Verge at the Will of the Lord; But coppy-hold Lands are very ancient, before the Conquest in the *Saxons* time. Some Mannors and inheritances descend after the death of an Ancestor, to the youngest aswell as the eldest sonne and the youngest sonne shall inherit; as in *Burrough* English, if yee haue not a sonne, his youngest brother: as at *Edmonton* in *Middlesex*, In *Ottory*, St. *Mary* in *Deuonshire*, the Land which is customary of inheritance, descends to the youngest sonne or youngest daughter.

In the same manner a man that holds that kinde of Land in right of his wife, and she dye the Husband liuing, hee shall inioy

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the Land as long hee liues vnmarried, though he haue no issue by her.

The like custome is there in a Tenure called Fiue-acre-land, and descends likewise to the youngest Son or daughter.

In the same Mannor there is a Tenure called *Old Burton* land, which descends to the eldest Sonne or Daughter, and the wife of such a Tenement shall hold during her life, though she marry, and the Husband of a wife inheritrix of that Land, shall hold after the death of his wife, as long as he is vnmarried. The Custome of some Mannors is, that if the Tenant die ceased of fiue Acres or vnder, then the youngest Son shall inherit, but if aboue, then all the sons shall inherit.

The Custome of some Mannor is, that neither the Wife shall haue Dowry, neither the Husband hold by courtesie, and the Custome of some other Mannor is, that shee shall haue the third part of the Rent, as at *Bushi* in *Middlesex*, and no part of the Land in Dowry.

In some Mannors the Wife being a virgin at the time of her marriage, shall haue all the Coppy-hold for her francke bancke, whereof her husband dyed seyzed, and ma-

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ny the like in diuers other natures, at [illegible] merdon in *Somersetshire* the Wife hath [illegible] dowes estate, and if she marry, she lose the Land, but if shee be found incontinent and come into the next Court, riding or striding vpon a Ram, and in open Court, [illegible] to the Lord or his Steward;

For mine Incontinence I take this take,
Therefore to haue my Land againe I aske.

By that she saues what by incontinence she had formerly lost, and shall not forfeit her Land.

In the Manor of *Celsingham* in *Glocestershire*, is a Custome, that a man cannot marry his daughter to any man, neither can a Widow marry without the Lords licence, and if a man by his Wife haue neuer so many children and dye, his Widow may marry another man, and hee shall carry away all the Land after the death of his Wife from all the former children, and hee may marry againe to bee a hundred yeeres old with a Girle of but 13 or 14 yeeres old, and shee shall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the same, to let the Land for three yeere, some for more without the Lords Licence, when in some others to let the same

ſame for aboue a yeere, is a forfeiture, and neither though he let it but for one yeere, may he let it out a ſecond, till he haue kept it a yeere in his hands, except he haue Licence. The Honour of *Rayly* in *Eſſex* hath a Cuſtome court kept yeerely the Wedneſday next after St *Michaels* day; where the Steward writes only with a Cole, keeps his Court in the night without any light at al, at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the ſame, and doe ſeruice vnto this ſtrange Court, where the Steward calls them with as low a voyce as poſſible he may, giuing no notice when hee goes to the Hill to keepe the ſame Court, & yet he that attends not, is to be amerced.

And thus you ſee the diuerſity of cuſtoms, ſome in courſe of inheritance of Lands, ſome in way of womens Dowries, ſome in matters of forfeitures, ſome in works, ſome in Rent, ſome in Fines, and the like; and therefore much warineſſe and circumſpection behoues a Purchaſer.

The end of all mens endeauours for earthly things, is but to nurſe the life, with Honour and with wealth, to haue all appliances for pleaſure, profit, and reſpect in wayning age

age, these grounds in true vnderstãding not so impulsiue as they are made, and yet we see to what diuers thoughts, consultations and reaches, they bend mens endeauours, to compas the one, that they may enuiron the other, and therefore with the tyde of most affectiõs, I endeauour to swim along in cutting out some little channells of profit, with the ignorant, yet worldly-minded man, pelting in a lower, yet harder kinde of taxe, not for want of meanes, but for want of knowledge, in not vnderstanding the valuation of Leases, Annuities and Purchases, many times loseth that in a day by omitting a bargaine falling into his hands, wch many moneths labour doth not counteruaile, and therefore by some directions to bring a little Torch-light to the purblind ignorant, I haue indeauored to set downe some Rules of furtherance in this kind. And therefore to that purpose first I demand, what kinde of purchases are most profitable, whether Fee-simple or Leases; if of Leases, whether a Lease of 40, 50, or 100 yeeres, or of 21. be most profitable? To which I answer, this question is to be valued according to the lesser or greater summe or sums of money that the Purchaser hath to bestow: for if a

Gentleman

Gentleman haue 10000. Pounds in his purse, or more, then as the nature of man is ambitious, thereby hee hath hope in purchase of a Fee-simple, to confirme an hereditary succession to his posterity; and the meanest Freeholder wil say, it is a great content for a man to dwell vpon his owne, and to haue a certainty for his Heyre, all which Fee-simples establish; yet withall, you must think he is not so free, but he is subiect vnto many seruices whereunto some inferior Tenures are not, although most men thinke it so precious a thing to be a Free-holder, such a quiet to a mans mind to settle himselfe vpon his owne earth, to know his Heire certaine.

Leases, say they, are but of base account, the Lessee many times hauing his Lease taken ouer his head, when free Inheritance cannot be shaken, and to purchase for life, wee know is but a slender hold at the best, and yet lately more vncertaine than euer, as hath beene by the sudden fall of many thousands experienced, of the breuity whereof these Verses seeme to complaine.

So short's this life, that euery Peasant strines
In a torne house or field to haue three liues.
What man is he that lines vnto the age,
Fit to become Methusalem his Page?

Now

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall aske mee whether I thinke it more profitable to purchase Land in Fee-simple, or to buy a Lease, I answer: For small portions of money, Leases; to this peraduenture will some say, Why a Lease is gone in the third part of a mans age, vnless it be for 40 50. or 100. yeeres, vpon a Lease of such length there were some stability. Notwithstanding, I hold a Lease of 21 yeeres to be more profitable, although to some it may seeme strange, for put case you haue 1000 pounds in your purse, and you will purchase a Lease of 100 yeeres, it will cost you 13 yeeres purchase at least, so your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the vse of your money at the rate of tenne pound *per cent.* as I put the case by 20 pound *per annum*, but if you buy a Lease for 21 yeeres you may haue it for 7 yeeres purchase at the former rate of money, so will your 1000 pound buy a lease worth 140 pound a yeere exceeding the interest of your money 40 pounds a yeere, & so in the greater you gain 20 pounds a yeere, in the lesser you gain 40 pounds a yeere: then iudge where-

better 100. or 21. yeeres.

A father dyeth and leaueth his ſonne 20. Nobles a yeere cleere by Leaſe, the Leaſe 16 yeeres to come, the Son would ſell the ſame for one entire ſumme of money, the *quære* is what this Leaſe is worth in ready money, and what he may demand for the ſame?

I anſwer, he may demand at the paſſage of money now at leaſt 6 yeeres purchaſe, which is 40 pounds, that rate it will yeeld and hardly more.

One hath a Leaſe of 10 pounds a yeere cleerely comming in, 21 yeeres in the continuance, the party deſirous to ſell the ſame, would know what ſum of money hee may juſtly demand? the anſwer is, it is worth 8. yeeres purchaſe, 8 times 10. is 80 pound, the value thereof to be demanded.

Another hath an inheritance of Fee-ſimple to the value of 25 pounds a yeere, and being deſirous to ſell the ſame, would know the preſent rate of money now, what it would yeeld.

To this I anſwer, ſome 18 yeers purchaſe or thereabouts, according to the ſituation and eſteeme, which is 450 pounds.

And thus are all Leaſes, Annuities, and Purchaſes, to be valued, according to how

many

many yeeres Purchase they wil yeeld, which are sometimes more, and sometimes less according to the rates of money.

Certaine Admonitions to Country-men.

HE is branded with the name of a slug-gard, that would not goe forth, because the weather was cold, and a Lyon was in the way.

But he shall be knowne by the cognisance of a foole, that forbeares his worke or iourney, because his Almanack saith it shal rain.

Sow not the seed of dissention, lest thou reape the harueſt of repentance; neither take vp Law as thy instrument, or reuenge vpon euery small occasion, lest in the end thou be foyled with thine owne weapon: for this know, that although euery Terme haue her seuerall returnes, yet if thou be inconuersant herein, thy purse shall find more goings out than returnings in.

Poore Countrey-men for the most part it is your wisedome to follow the direct rules of your Almanack, either for Phlebotomie, or other directions for the health of the body, for sowing or setting of Seeds or Plants, for the cutting of the hayre, for

geld-

gelding of your Cattell, &c. Yet where the great Doctor both of health and wealth, of soule and body, shall giue you rules by his Word, by his messengers, *Hoc fac & vives*, This doe and you shall liue: or as it was fiue thousand yeeres since and vpward, spoken to our first parents, *Hoc facite & moriemini*, do this, & you shall dye: yet it will be more curious with the purblind world to follow your petty anniuersary Oracle, concerning many times, their vncertaine directions, and but about trash and trumpery, sticks and shreds of but small auailance, then that matter of all primary importance, and for which, many thousands now smart, that cannot come here to complaine.

For thy choyce of good and auoyding of euill dayes, for the speed or hinderance of any businesse thou takest in hand, I aduise thee not to bee greatly scrupulous therein, though some haue beene curious to obserue them: for to the good, all daies are good, as to the euill, all dayes are euill.

Concerning the causes of sundry Meteors, you for the most part thinke that they haue none more than the immediate hand of God: to which I answer:

The wind bloweth where it listeth, and

thou heareſt the ſound thereof. The Thun-
der roareth where he liſteth. God holdeth
the waters in his fiſt, weigheth the hils &
mountaines in a ballance, and ſayleth on
the wings of the wind. Yet thou that thin-
keſt, and rightly thinkeſt, and ſo anſwereſt
to him that demandeth: They come from
God; yet withall know, they come not to
immediatly from him, that they haue no
ſecondary cauſes as his inſtruments where-
they proceed & are effected, as hath in this
Treatiſe more largely beene declared.

Here follow the Iles, Ports, and principall Riuers of ENGLAND.

The ILES.

The Ile of
- *Wight.*
- *Angleſey.*
- *Farney.*
- *Ierſey.*
- *Alderney.*
- *Man.*
- *Sheppey.*
- *Silley.*
- *Garnſey.*

The

Date obulum Bellizario, Giue a halfe penny to *Bellizarius*.

6. By the *Moores* and *Sarasens* followers of *Mahomet* his law, *Gregory* the fourth Pope.

7. By *Henry* the fourth Emperor of *Germany*, *Gregory* the 7. Pope.

8. *Rome* was lastly taken by *Charles* the first Duke of *Bourbon*, who being slaine as he scaled the walles, thereby the Souldiers without a head, tooke more aduantage to destroy the City and commit all kinde of enormities, sauing that they burned not the Churches, though they spoyled and robbed them to the vttermost, most of the Army being *Germanes* and *Lanskenanes*: this happed to *Rome* in the yeere of our Lord 1527. *Clement* the 7. Pope.

The seuen Saxon Kingdomes that England was once diuided into.

THE first, was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengist*, in the yeere of our Lord, 476. and continued 342. yeeres.

The second Kingdome was of *Sussex*, or South-Saxons, which began by the Saxon

Ella

Ella in the yeere of our Lord 482. this continued 112. yeeres.

The third Kingdome was of *East-angles* or East Englishmen, and contained *Norfolke* and *Southfolke*: it was first begunne by the Saxon *Uffa*, in the yeere 492. This Kingdome continued 376 yeeres, the last King whereof was S. *Edmund*, martyred by the *Danes*.

The fourth was the Kingdome of West Saxons, containing the West Countrey of *England*, and had his beginning from the Saxon *Cerdicus*, in the yeere 522, and continued 378. yeeres: The Kings of this Countrey subdued, at length, all the other Kingdomes, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of *Northumberland*, containing the Countryes betwixt *Humber* and *Scotland*, and had his beginning of the Saxon *Ida*, in the yeere of our Lord 547. This continued the terme of 400 yeeres, first vnder the Saxons, and then vnder the Danes.

The fixt Kingdome was of the East Saxons or *Essex*, which began by the Saxon *Sebert*, in the yeere 614 and continued to the eighth yeere of *Edward* the Elder, 800 yeeres.

The seuenth Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glocestershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the yeere 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 170. yeeres.

These seuen Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Iland of *Brittaine*, and continued a long space.

Of the fortunate Ilands.

Where the Ayre is of that singular temperature, the Earth of that fruitfulnesse, that the Husband-men haue their Harueſt in March and Aprill. Here all good things doe abound, plenty of fruits, plenty of Grapes, the woods and Hedges bringing forth excellent Apples of their owne accord. There the Grasse mowed downe, in 9 dayes space will grow vp to the length of a Cubit. At Christmas they haue Summer, and all fruits ripe. The earth yeelds her fruits fiue or six times a yeare. In their sowing, euery two graines bring forth a thousand.

Q. *Whether are there stones engendred any place then in the earth?*

A. There are, and first, the thunder stone in the ayre, ingendred out of a co and dry substance: diuers precious ston breeding in diuers creatures: besides (as Erasmus writes) a stone which ingende in the body of man, which stone may no lesse instruct vs of mortality and death than those stones in times past which were vsually brought to the Emperour at his Coronation, by the makers of Tombes that hee might choose and direct of wha sort of Marble, or other stone, his should be made of.

Ad lectorem: ad meipsum.

Rumpe mei Lapidem cordis, Seruator Iesu,
Vt molita pio viscera melle fluant.

Q. *What was the punishment in ancient time for slaues, before Galiyes were?*

A. Condemned to the Mill, and thos that thus performed the labor of the Horse, or the wind, had a large fillet put abou their necks, that they might not put their hands to their mouthes to eat either the meale or the corne, so that what the law were forbid to doe to the Oxe, these did men

ly but dries vp the bones, and hastens old ge and death, whereas the other is health-full to both. A certaine woman told King *Antigonus* that he was happy, because hee was a King: O mother, quoth he, if thou didst know the many cares that are worne with this Diadem, thou wouldst not take it vp from the dirt.

Some say, the care of the Magistrate, although much lies vpon the Church-man, but more vpon the Magistrate, that hath not onely the care of soules, but of bodies and good: and therefore they are called Gods.

For the care and paine in childe-bearing, no man doubts, and experience maketh manifest, the miserable mother to haue anxiety and griefe of mind before, in, and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sinne, in so much that one woman said, shee had rather dye ten times in the warres, than once to hazard the danger of child-birth. Thus *Luther* distinguisheth of these labours.

Sudor	Oeconomicus	est	magnus,
	Politicus		maior,
	Ecclesiasticus		maximus.

The labour of the	Husband-man	is	Great,
	Magistrate		Greater,
	Minister		Greatest of all.

Yet since the vulgar lightly esteeme t
labour of the minde, and thinke much
their labour of body should so far exten
maintaine the honour and leasure of
I will thus propose an example: When
tell could speake, it is said the sheep said
to their master; Wee thinke wee haue h
measure at thy hands, in that thou tak
from vs both Wooll, Cheese, and Lamb
and without allowance from thee, tur
vs to seeke our liuing from the earth, w
to thy Dog, that yeelds thee none of
comforts, thou impartest thy bread fr
thine owne hand: but then the Dog r
ed, All this I haue, and deseruedly it is t
due, for I am hee that preserues and k
you from the theft of man, and from th
pine of the Wolfe; the Sheepe hearing

was content the Dog should haue a greater allowance.

S. *Martin* seeing a Sheepe new shorne, said, This beast hath fulfilled the Commandement, for she hauing two coats, hath giuen one to him that wanted.

Of *I. Hus*, and *M. Luther*.

Of *Hus*, his aduersaries were wont to say, that he had the sound of the Goose, but hee prophesied, that after 100 yeeres a Swan should come, whose shrillet note should more tingle their eares, and oppose their errours, whose fore-runner he was; they burned his bones many yeares after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after succeed.

This graue and reuerend man vpon a time reproouing a disord red, lustfull, and irefull diner, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppresse: No (quoth he) why, though it be impossible for you to forbid the birds to fly ouer your head, yet notwithstanding you

may keep them from making their nests in your haire.

Q. *What Creatures are those that excell man in the senses?*

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following verse here formerly expounded.

Nos Aper auditu præcellit, aranea tactu,
Vultur odoratu, linx visu, simia gestu.

Q. *When is dirt handled by dirt?*

A. When the Potter worketh his vessel.

Q. *What houshold creatures are those, which never by nature grow gentle to a mans hand, nor never by Art?*

A. The Fly, the Swallow, and the Mouse.

Q. *What creatures of all other are the slowest, and which the swiftest?*

A. The Snaile, and the Eagle, which upon a contention betweene them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnesse, loitered and deferred so long to the last, that the Snayle crept there before her. This fable admonisheth continuall progression

and

and study to be more effectuall to attaine wisedome, then the seldome [illegible] snatches of the too confident in his owne ability and strength.

Q. *What City is that that is founded in the waters, compassed in with waters, and hath no other walls but the Sea?*

A. *Venice*, situate in the bosome of the *Adriaticke* Sea, which hath continued vnshaken or vnconquered since the first building 1152. yeeres, and at this present famous in Buildings, Riches, and Gouernment.

Q. *Whereupon did the Ancients name England?*

A. *England ab Angulo*, as being an Angle of the World, ingirdled round about by the Sea, nowhere embracing the Continent, hauing within it plenty of all things and comely personages their possessors, as Saint *Gregory* on a time said, seeing certaine English youths at Rome, Well may you be called *Angli*, English, *quia vultus habent vt Angeli*, because their faces shine like Angels.

Q. *What is that that being blinde it selfe, leades the blinde, and beares him that beates it?*

A. A Staffe.

Q. *What is the Prouerbe of going to Rome.*

A. He that goes first to *Rome*, sees a bad man; he that goes the second time, meetes with him; hee that goes the third time, brings him home: as one said of a lewd woman, He that lookes vpon her with delight, is in his way to Hel; he that talks with her, mends his pace; and he that enioyes her, is at his iournies end.

Q. *How should man and woman be made like in marriage?*

A. Let the man be inferiour in state and birth, & then marriage makes them equall, she the better in descent and substance, he in sense and sexe.

Solon the Philosopher said vpon the marriage of his friends daughter. Whosoeuer this way hath got a good son in law, hath found a sonne, or rather better then a sonne: but who so hath found an euill one, hath lost a daughter. Likewise, another Philosopher hauing lost his wife, said, O Philosophy, thy precepts are tyrannical, for thou biddest vs loue, and if we lose that we loue, thou biddest vs not grieue.

Q. *By what meanes shall a young Papist Wench be as it were both a wife and a widow, and*

and be sure to keepe fasting-dayes and nights e-now?

A. By marrying with an old and impotent husband: but the quietest marriage, saith one, is that, when the wife is blind, and the husband deafe.

Q. *Quid facies Veneris faciem cum veneris ante?*

Ne sedeas, sed eas: ne pereas, per eas.

The conceit of these Verses lies in the Latine words which cannot be expressed in the English: the question, *What wilt thou doe when thou commest before the face of* Venus? The answer, *I will goe and not stay, lest I perish in that way.*

Q. *What was the saying in antient time concerning friends?*

A. That it was good to haue friends, but bad to need their helpe; for friendship now adaies depends vpon great fortune and little need: for as the Poet said:

Whoe'r wants, shall neuer lack a friend,
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, Say we, such a one as is only a friend in words, is as bad as him that coynes false

money: and therefore,

Fide, sed ante vide; qui fidit, nec bene vidit,
Fallitur: ergo vide, ne capiare fide.

He that trusts before he try,
May repent before he dye.

Socrates being reproued by his wife, for that hee had prepared no better fare for his friends: quoth hee, If they bee our friends they will not care: if they be not, we will not care: if they be good, here is enough: if they be bad, here is too much.

Q. *Why is gold esteemed the most precious of all metals?*

A. Not onely because it endures the fire, but for many other causes; pure gold expels poyson, and therefore if poyson be put into a cup of gold, there will bee a boyling and struggling strife to expell it: it is restoratiue and physicall both in body and state, the wind and the calme both of sea and land; and the prize for which so many toyle and fight: and yet is Iron more necessary for mans vse many wayes than it. In Europe, Iron is esteemed at a low rate, because of the plenty, but in the Indies it hath beene estee-

med

med deerer then Gold, where wee haue sometimes known fourteene pound of Iron to haue beene exchanged for 250 pound of gold: and where this is of no value, there contention is of no force: for, in the Indies a whole houshold will liue quietly vnder one roofe together, and that roofe, but of some large shell; and lighted night and day with the Lights of Heauen, the Sunne and the Moone: which condemnes our discords and couetous dispositions, where wee rapine our selues to our graues, and then leaue it to our posterity; according to the Verse:

Dum potui rapui, rapiatis quando poteſtis.

Q. *Whereof was money at first?*

A. At first it was Tinne, after Siluer, last of all Gold, quite opposite to the times and manners, for at first they were golden, after siluer, but now we haue the Tinne and Iron age: and thus is the wine changed with the vessell.

Q. *What gaine is the most lawful and honest?*

A. Not Vsury: that like the Viper, eats off the fathers head that lends, and the mothers bowels that borrowes. The most secure and honest gaine is husbandry: as one

thus hath it, To seeke gain by Wars is w
kednesse; by Sea, dangerous: by deceit, fr
ful: by husbandry lawfull. For first, i
respect, the health of thy body, which
be reckoned among the chiefe good
life more wholesome: if frugality, no
more vsefull: if vncorrupted gain
where more innocent: if integrity o
no where lesse tainted.

Q. *Who are those that haue fed others with their owne harnes?*

A. Souldiers in the Low-Countr
Germany.

Q. *Who are those that fortune seld
nours?*

A. The ouer-timorous man: for his
feare presents some difficulty to discou
men in matters of most easie atchieuemen
and therefore as the Poet said:

Quisquis apes, undasq; timet spinasq; roseti,
Non mel, non pisces, non feret ille rosa.

Who feares the Bee, the Water, pricke o
Rose,
Shall haue no Hony, Fish, nor Flowers
nose.

Or thus.

Who feares a sentence, or an old mans saw,
Will by a painted cloth be kept in awe.
And therefore, *Audaces fortuna iuuat.*

Q. What is the meaning of these words, when we say, As safe as a fish?

A. Because when all other creatures perished in the deluge, the Fishes were onely safe: And of that when we say, As dumbe as a Fish? Because no creature but can make some kinde of noyse or sound, but onely the Fish, that is solely mute.

Q. Is that compact lawfull betweene the liuing, that the first dead should returne to the longer liued, and shew the estate of the other world?

A. In Popery it is and hath beene vsual, for so say they, *Marcellus Ficinus* retuned after his death, and shewed where he had beene, and what he had seene. But wee are taught otherwise, that we are not to seeke truth from the dead: neither could the Glutton obtaine, that *Lazarus* should forewarne his brethren.

Of

Of the sixe Voices in Musicke.

Fama latere nequit, micat vt Sol inclita virtus.

Fame and Vertue can be no more hid then the Sunne.

Q. *Who be those that sex the most part sing to them that either sleepe or cry?*

A. Nurses.

Q. *Who is the best Arithmetician of all other?*

A. God, for hee hath made all things in number, weight, and measure: likewise he numbers the Starres, our teares, the hayres of our heads, our dayes, our bones, &c.

Pythagoras opinion of leauing pictures behind men for a memorial to their posterity, whereof he saith: The body is but the case of the minde, and hee sees and knowes the least part of man, that sees or knowes onely his body, which more cannot be pictured: therefore saith he, Those that leaue but the picture of the body, leaue but an image of an image to posterity.

Of the good of learned men.

When the Plague had consumed all Greece, *Hippocrates* by firing a whole wood purged

purged the ayre. So *Tully*, by his wisedome rescued *Rome* from the conspiracy of *Cateline*, and therefore was called *Pater Patriæ*: of whom one thus writ:

Defendi, tenui, vetui, face, cæde, cruore,
Cuius, Dux Consul, &c. see *Virgil.*

Q. *What two wonderfull men were those, the one whereof was a traueller therow the Sea, and the other a Waggoner through the ayre?*

A. *Moses* and *Elias.*

Q. *What were the names of those two theeues that were crucified with Christ?*

A. *Dismas* and *Gesmas*, as some Authors doe auerre, *Dismas* the happy, and *Gesmas* the wretched, according to the verse:

Gesmas damnatur, Dismas ad astra levatur.

Englished:

Dismas the happy to repent, though late:
For though at last, his sorrow was yet true:
Gesmas that dide in his most wretched state
Was the vnhappy that no mercy knew.

Q. *What foure things are those that ouercome one another?*

A. 1. Death

A. 1. Death ouercomes Man.
2. Fame ouercomes Death.
3. Time ouercomes Fame.
4. Eternity ouercomes Time.

Q. *Three Occasions many times moue debate, and what are they?*

A. 1. To talke to him that is angry.
2. To send him of an errand that is weary.
3. To wake a man out of his sleepe.

Q. *Three things should be alwayes at home, and what are they?*

A. The Hen-roost, the Cat, and a Beautifull wife.

Q. *How many things are required in a woman to be perfectly beautifull?*

A. It is said, That all the beauties in the world serue but to make vp one perfect beauty, where one brings a good cheeke, another a hansome nose, the third a faire forehead: one is wise till she speakes, another hansome till she goes, a third pretty till she laughes: one hath a slender body, another a pleasant speech, and some other comely gate: all which must concurre to make vp one absolute beauty.

Some other there are that say, that a Woman to be perfectly beautifull, should haue

all

all these indowments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Blacke, 3 White. 3 Hard, her brests and buttocks, 3 Soft, her two hands and her belly: 3 Short, her nose and her two feet: 3 Long, her fingers and her side: 3 Blacke, her eyes and her hayre: 3 Red, her cheekes and her lips: 3 White, her thighes and her necke.

All these faire letters in one golden booke,
What Cynicke might be blam'd t'vnclaspe and looke?

But now for the most part in stead of all, or many times any:

With Tyres and Clothes our indgements bribed be,
And women is least part of what we see.

Q. *The old saying is, A good Horse should haue 15. properties from other creatures, and what are they?*

A. 3 Of a Man: 3 of a Woman: 3 of a Foxe: 3 of a Hare, and 3 of an Asse.

3 Of a man, that is, bold, proud and hardy.

3 Of a Woman, faire brested, faire hayre, easie to leape vpon.

3 Of

3 Of a Hare, a great eye, a swift foot, and a dry head.

3 Of an Asse, a big chine, a flat leg, and a good hoofe.

2 Of a Fox, a faire tayle, short eares, and a good trot.

Q. *What three properties are principally required in a good Inkeeper?*

A. 1. To be as patient as *Iob*. 2. To bee as prouident as *Philemon*. 3. As merry as *Hector*.

Wisely liberall, and cheerefully frugall, sometimes to impart to his friends; for as one writes:

Two dishes well dressed, and welcome withall,
Both pleaseth thy guests, and becõmeth thy Hall.

And as another saith:

Dat bene, dat multum, qui dat cum munere vultum.

Who kindly doth small gifts bestow,
Out-peyzeth great with churlish show.

Q. *Wherefore hath it anciently beene accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it.*

A. Our Ancestors in times past, as they were merry conceited, so were they witty,

witty; and thence it grew, that they held it good lucke if a Wolfe croſt the way, and was gone without any more danger or trouble, but ill lucke if a Hare croſt and eſcaped them that they had not taken her.

Q. *What three Churches are thoſe that haue their ſeuerall prerogatiues before any other in this Land?*

A. *Pauls*, *Weſtminſter*, and *Salisbury*; *Pauls* for her Antiquity, ſpaciouſneſſe, and ſtrength. *Weſtminſter* for Curioſity and Workmanſhip; being 42 yeeres in building, as it is afore recited. *Salisbury* for variety of Pillars, Windowes and Gates. Secondly, *Pauls* for the continuall ſociety of the liuing: *Weſtminſter* for her Royall Sepulture of the dead: *Salisbury* for her tripartite Calculation of the yeere, hauing in it as many Windowes, Pillars and Gates, as there are daies, houres, and moneths in the yeere, of which a famous Antiquary thus writeth:

Wonders to tell how many dayes,
In one whole yeere there beere:
So many Windowes in one Church
Men ſay are to be ſeene.
So many Pillars caſt by Art,
Of Marble there appeare.

As there be houres in iust account,
Throughout a complete yeere:
So many Gates doe entry giue,
As months one yeere doth make.
A thing well knowne for truth,
Though most it for a fable take.

Vnto which may likewise as a fourth be added, though inferior to the rest, for spaciousnesse and bulke, yet famous for the roundnesse, neatnes, and Monuments therein preserued, of which it is thus deliuered. *Heraclius*, Patriarch of *Ierusalem*, consecrated a Church for Knights Templers, so called at the first institution, about the yeere of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named: and vowed to defend the Christian Religion, and the holy Land, and Pilgrims going to visit the Lords Sepulchre against Turkes and Infidels, some of their Images are to bee seene with their legs acrosse, for so they were laid buried in that age, that had taken vp the Crosse (as they termed it) to serue in the Holy Land, amongst whom was *William Marshall* the elder, a most powerfull man in his time,

time, *William* and *Gilbert* his Sons Marshals of *England*, and Earles of *Pembrooke*, vpon *William* the elder his Tombe some yeeres since was read in the vpper part *Comes Pembrochiæ*, and on his side this verse:

Miles eram Martis,
Mars multos vicerit armis.

In processe of time when with insatiable greedinesse, they had hoorded vp great wealth, by withdrawing Tythes from the Church, appropriating spirituall liuings to themselues, and other bad meanes, their riches turned to their ruine, for they fell at variance with other religious orders, reiecting their obedience to the Patriarch, procured enuy of the common sort, and in the yeere 1312. this order was condemned of impiety, and by the Popes authority vterly abolished, and the possessions assigned to the hospitalier Knights of Saint *Iohns* of *Ierusalem*.

It is apparent out of ancient Records, that this place, after the expulsion of the Templers, was the seat and habitation of *Thomas* Earle of *Lancaster*, and of Sir *Hugh Spencer*, King *Edward* the seconds Minion, after-

afterward of Sir *Amyer de Valence* Earle of *Pembrooke*, and in the end turned into two Colledges or Innes of Courts: & so much of the Temples, the antiquity thereof and the Monuments therein.

Grayes-Inne is so called, because it was anciently the dwelling-house of the Lord *Gray* of *Wilton*: *Lincolnes-Inne* of the Earles of *Lincolne*.

Q. *What three Riuers are those that haue the precedency before others?*

A. *Thames*, *Seuerne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swans, and Ships that shee beareth: *Seuerne* for her swiftnesse & beautifull shores: *Trent* for her variety of flood and fish, which some thinke to be so called of *Trent* a French word, which signifieth 30. because it is said she beareth thirty seuerall sorts of fish, and thirty Riuers fall into her flood.

Q. *What Forrest was that which was erected out of the ruines of most Churches, Townes and Villages, of any other in the Kingdome?*

A. New Forrest in *Hampshire*, which *William* the Conquerour, to erect, pulled downe 36. Churches, all the Townes and Villages

villages and houses farre and neere, and brought all within 30. miles compasse to a forrest for wilde beasts, for which hayous offence the iudgement of God soone ouertooke his posterity: for *William Rufus*, his second Sonne, King of *England*, in his Forrest was shot thorow as hee was Hunting, by *Walter Terrill*, shooting at a Hart, and so dyed: one of his other was blasted with a pestilent ayre; his Grandchild pursuing his chase, was there hanged amongst bowes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and History.

Q. *What two Halls are those, famous for their Buildings, Courts, and adiacent Offices, before any in this kind to be preferred?*

A. *Westminster* Hall, and Guild-hall, the one built by King *William Rufus*, of Irish-wood, in whose top no worms nor Spiders breed, though some venemous creatures sometimes crawle below, being of that continent and spaciousnesse not to be paralleld; the wisest plot of ground in Christendome, which may be called the English Moderator, for that it can end a controuersie, when no other place nor party may or can.

Guild-Hall for her continuall courses and sittings

sittings, *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselues, which for discourse sake (their antiquity being such as few doe relate of) shall here be briefly vnfolded. These two Gyants lived both in this Iland at one time, 1200. before Christ, at what time this Iland was a desert and inhabited onely with a few Gyants, which at *Brutus* landing at *Totnes* in *Deuonshire*, fled to their Caues and desert where they liued: But after *Brute* and his Brittains were setled, they tilled the ground and built Cities, and called the Iland after *Brute*, *Brittaine*: and *Corineus* called that portion therof that fell to his share *Corinea*, after by corruption of speech *Cornubia* and *Cornwall*, being as the Horne of *Brittaine*. This *Corineus* was of mighty strength, and tooke great delight to combat with other Gyants, and none was able to withstand him, but at last one *Gogmagog* was found that on a day with thirty other Gyants assaulted *Brute* and his company as they were sacrificing to their gods, by whom the rest of his company were slaine, and he himself taken and kept aliue, because *Brute* inte

to see a single combate betweene *Cori-*
and him. *Gogmagog* was likewise a
nt of such puissance and stature, being
e Cubits high, that he could pull vp a
Oake at one pull, as it had beene a ha-
and. Now both these Gyants being
ght together, *Corineus* layd by his Ar-
and challenged his Combatant to
pes, who at the first came vpon
that violence, that hee cruſht in
ree of *Corineus* ribbes, two of the
, and one of the left, wherewith
ightily inraged, redoubling his
threw him vpon his shoulde
carried him to the top of a rocke, and
him downe headlong into the Sea,
he was bruised and broken with the
o peeces, and so dyed, and the place
ed to this day *Gogmagogs* leape.

And now since wee haue spoke some-
ing formerly vpon occasion of *Brut* and
s Brittaines, the first inhabitants of this I-
and, it remaineth that we set downe the se-
rall changes of Regall succession in this
ingdome, and by whom they were
rought in, which were as followeth, fiue
umber.

1 The

1. The *Brittaines* by *Brute*, who reigned in this Kingdome 24 yeeres, and before his death diuided it amongst his three sonnes, *Albion*, now *England*, to *Locrine*, to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer succession.

2. The second was by *Romanes*, by the ariuall of *Iulius Cæsar* here: who partly by himselfe, and his succeeding Romane Emperors, Lieutenants and Tributary British Kings, continued here a gouernment for the space of 500. yeeres.

3. The Saxons the Ancestors of Brittaine by *Hengistus*, in whose time this Iland was diuided into seuen Kingdomes, which in this booke are formerly recited.

4. The Danes by *Swaynus*, whose gouernment continued here some 25 yeeres.

5. The Normans by *William* the Conqueror, who vanquishing *Harold*, subdued this Kingdome, iust 40 yeeres after their conquest of *Normandy*.

Thus Men and Kingdomes change, and euer shall,
Vntill one generall change run ouer all,

And now as at English feasts so I regreet,
Matter more light, to make the end more sweet.

The Proposition and resolution of the Garland.

BEtwixt two Sutors sate a Lady faire;
Upon her head a Garland she did weare:
And of th'inamoured two, the first alone,
A Garland wore like her, the other none:
From her own head she tooke the wreath she wore
And on him plac'd it that had none before:
And then these Louers browes were both alone
Beset with Garlands, and she sate without
Beholding then these riuals on each side
Of her thus plac'd, and deck'd in all their pride,
She, from the first mans head the wreath he had,
Took off, and therewith her own browes she clad:
And now this Lady and the second were
In Garlands deck'd, and the first man sate bare:
Now which did she loue best, or him to whom
She gaue, or him she tooke the Garland from?

Reply.

INmy conceit, she him would soonest haue,
From whom she tooke; not him to whom shee gaue.

For, to bestow, diuers respects may moue,
But, to receiue, none should perswade, but loue.
She grac'd him much, on whom her wreath she
plac'd,
But him whose wreath she wore, she much more
grac'd.
For, where she giues, she there a seruant makes,
But makes her selfe a seruant where she takes.
Then where she takes, she honors most, and where
She doth most honour, she most loue doth beare.

NOT borne, NOT dead, NOT christ-
ned, NOT begot.
Where she lies, that was, & that was not:
She dide, was born, begot, baptiz'd; & mort,
Was in her life not honest, not a whore.
Reader, behold a wonder rarely wrought,
Which whilst thou seem'st to reade, thou
readest not.

Vpon the Popes mending of the
EPHEMERIDES.

Iam diu Ephemerides correxit Papa, nefan-
dam
Doctrinam & vitam vt corrigat, ecquis erit

Q. T.

Q. To whom are blowes most due?

A. *Nux, Asinus, Campana, piger sine verbere cessat,*
Hæc dura, hic tardus, hæc tacet; ille iacet,
Sed simul vt ferri plagam sensere, vel vlmi,
Hæc cadit, hic pergit, hæc sonat, ille studet.

Englished:

The Nut, Asse, Bell, and slothfull Hinde;
Hard, slow, still, sluggish lye:
But when their seuerall stripes they finde,
They fall, crawle, call, and learne, [illegible] hereby.

Or thus:

The Nut falls downe, the Asse creepes on, the Bell full lowd doth cry:
The slothfull learnes, and seuerall stripes make each their vertues [illegible].

Vir, *Si caput accipias, [illegible] vigebit.*

Tus, *Sume pedes imo cum ventre, & seruiet aris,*

Virtus, *Imo conscisset mortem, sine ventre bipennis,*

Vis, *Dextor pes cupiti si iungitur, opprimit hostes,*

Rus, *Cum pedibus ventrem ferro proscindit arator,*

Virtus, *Si capias totum, Laudem mortalibus affert.*

The Epitaph of a Begger.

Nulla mihi viua domus, ac nunc certa sepulta est
Vita paupertas, Mors mihi diuitiæ,
Vita mihi exilium, requies est certa sepulchrum,
Viuus eram nudus, mortuus ecce tegor.

Englished.

No house I liuing found, but dead, a graue,
And in that as much roome as rich men haue.
My life was banishmēt, in death here raked,
I'm cloath'd and couered, that in life went naked.
There is a thing which hunger cannot kill,
Although a thousand yeeres it sleepeth still:
And 'tis a wonder, though it common be,
Beyond the depth of mens capacity.
For if awak'd, it doth no minute liue,
Vnlesse vnto it present food you giue.
And what it is, if you desire to know,
It is the sparke that from the flint doth go.
Est quædam scribendi notis his quatuor arbor,
Simposiis aptas ferre sueta nuces,
Vnde notas si tres postremas dempseris, inter
Mille alias vnum vix reperisse queas.

A tree there is, eight letters doe expresse
The name and nature; but three last being gone,
It signifies a thing you well may guesse,
So rare, that in a thousand scarce ther's one.

It is said of *Castanea* for a Chest-nut, take away the three last letters, and it is *Casta*, Chaste: a thing so rare, as one saith, If dreames and wishes had beene true, since Popery, there had beene scarce a maid found to make a Nun. Or verifie this.

Quidnam illud?

Materia infelix, detracta cadauere forma
Tam varia, vt nec ego me mihi nosse queam,
Haud meum fatum, vam pendeo more latronis,
Ingenium sic me furis habere putant,
Si dederis, seruo, seruatum reddo petenti,
Non nisi at auriculis tracta referre volo.

Englished.

Vnhappy matter from a carkasse dead,
I first was stript from it that had me bred,
Vnto no better fate, but to betray,
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.

What's giuen, I safely keepe, and backe restore,
But first I'm pull'd by th'eares to ope my dore.

Pulcherrima Dissertatio Monialis & Iuvenis.

Mo. *Me tibi teque mihi genus, ætas & decor æquant,*
Cur non ergo pares ambo in amore sumus.

In. *Non hac veste places albis nigra vestis amator,*
Quæ nigra sunt fugio, candida sed peto.

Mo. *Veste sub hac nigra nineam tamen aspice carnem,*
Quæ nigra sunt fugias, candida membra petas.

In. *Nupsisti Christo quem non offendere fas est.*
Hoc velum sponsam te facit esse dei.

Mo. *Deponam velum, deponam cætera quæq;*

In-

Intrabo. Horum, nulla puella, tamen.

Iu. *Si careas velo, tamen alter non potes esse.*

Vestibus ablatis non mea culpa minor.

Mo. *Culpa quidem sed non grauis & sic esse fatebor.*

Est quoque peccatum, sed veniale tamen.

Iu. *Vxorem violare viri grane crimen habetur,*

Sed grauius sponsam te violare Dei.

Mo. *Victi, nostrum sancta ratione furorem,*

Gaudeo quod verbis sim superata tuis.

Englished;

A dissertation or strife betweene a hot-blooded Monke and a chast young hooray Virgin.

Mo. Sith both our age, our sex, and all doe moue,
Why dost not me respect, since I thee loue?

V. Thy vesture pleateth not, loue others blacke,
Tis white I like that sits a louers backe.

Mo. Vnder this robe of black behold white skinne,
Though blacke thou dost exclude, let whiteneſſe in.

V. To Christ thou art espous'd and wedded now,
And this blacke robe is witnesse to thy vow.
M. My vaile I cast aside, that so hath bred
This thy dislike t'inioy thy naked bed.
V. Thy vayle though thou forsake, thou art the same,
Nor is my sin the lesse, nor lesse the shame.
M. A fault I do confesse it is, though small;
And if a sinne, it is but veniall.
V. To violate mans spouse, is great'st of crimes:
But more thy sins, being Gods, a thousand times.
M. With holy reason thou hast subdude my madnesse,
To which, I ouercome, subscribe with gladnesse.

Some short Discourses and Stories.

TWo Cardinals, familiar acquaintances, came to a conceited Painters shoppe in Venice, to behold the Pictures of S. *Peter* and *Paul*, and in the way of merriment they told him, hee had made their faces too red. O, quoth he, that was my chiefe care, and such they are in heauen, blushing to see how and

by what men this Church is now gouerned and by their pretended successors.

A certaine Heathen King drawne by a reuerend Bishop to Christianity, and to be baptized, and hauing put one foot into the water, and about to set in the other, he drew it backe, and first asked where he thought the greatest part of his Ancestors were? and hearing the greatest part to be in hell, hee plucks backe his foot and said, It was more fit to follow the greater number then the lesse, and so would goe no further therein, and within three dayes after dyed.

Alexander the Great bid a Philosopher whom he loued, ask what he would of him and he would giue it, he asked immortality; (quoth he) How can I being a mortall man giue thee that? Why then (quoth he) if thou acknowledge thy selfe so, why doest thou not rest in thine owne Kingdome, but setst all the world against thee, and thy selfe against all the world, as if thou shouldest neuer dye?

Aletha, the mother of S. *Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking; which after being expounded, from thence was propheſied, that she should be the mother of such a whelpe,

which should be a Keeper of the house of God, & a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonsus* that he dreamed he would giue him a bagge of Gold: But (quoth the King) you are no good Christian, if you hold dreames to be true.

One came to a tradesman in the seeming habit of a Scholler, and desired something to support his necessity: who demaded of him first what he had beene, and what he now profest: (quoth he) I haue been a traueller, am a Scholler, and profesle the seuen liberall Sciences. Now out vpon it (quoth he) that ere thou saidst it, and begge with thy seuen Arts, when I that haue 7. children, besides wife more then 7. more, with this one mechanicall and illiberall trade liberally maintaine all these: away then with all thy skils, and learn this one of me, to keep thee from the gallowes, begging, or the stockes.

One cut deepe into the head in a foolish fray, came to a Chyrurgion to be dressed, who searching to see if his braines were not perished, and not easily finding them, O quoth hee, doe you thinke that I haue any braines, that so rashly entred so vnlucky a brawle &

Of the vnhappie tree.

Panius came weeping to his neighbour *Aruus*, and said, My friend, I haue a Figge-tree in my Garden, an vnluckie tree, on which my first wife hanged her selfe, and then my second, and now lastly my third: quoth *Aruus*, I wonder how thou hast found teares for so many mischances: how many crosses hath this tree borne for thee? giue mee some of the branches, that I may set them in my garden.

A certaine iealous husband holding his young boy in his armes, fetcht a great sigh: quoth his wife, Why sigh you, husband? Because I am doubtfull whether this childe I so loue be mine owne: quoth she, Of that I will resolue you presently; so taking the childe in her lap, quoth she, You will grant him to be mine, which being granted, then quoth she, To put you out of all doubt, here I giue him to you freely from mine owne hands, and so be sure henceforth he is yours.

It is read of the sonne of a certaine Carpenter, that being vnlearned, had notwithstanding carued vpon some of his fathers

speares, *Dominabor à mari vsque ad mare*, I shall beare rule from sea to sea; a Priest comming by and reading it, and finding the boy vnlearned, perswaded his father to put him to schoole: which he did, and he came afterward to be Pope *Gregory*.

Of Pope Ioane.

Papa pater patrum, peperit papissa papillum,
Successo vbi Papa Papam peperit.

She was after the time of *Charles* the great in the yeere from the birth of Christ 854. and thee gouerned the Apostolicall seat two yeeres, and some moneths and dayes: she held this rule,

Nascitur indigne, per quem non nascitur alter.
Indigne vixit, per quem non vivit & alter.

A certaine Iew being become a Christian, brought to King *Alphonsus* to sell a picture of S. *Iohn* the Baptist, for the which he asked 50. Duckats; to whom the King answerd, Thou art too inconsiderate & deere, to aske so much for a picture of the seruant, when the Master himselfe was sold but for thirty pence.

Pam-

Pambus, as *Socrates* reports, comming to *Alexandria*, seeing a woman trimmed vp for the stage, fell a weeping, and being asked by some wherefore he wept? Quoth he, I weepe, and that for two causes: one, that through this I foresee her destruction; the other, that I my selfe study not so much to please my good God, as this woman to please lewd men.

A certaine Maid being vnlawfully sollicited by a young Man, notwithstanding he offered her large gifts, she refused both him and them, and yet told him if he would giue her a gift, which was such a one as neither he himselfe had nor could haue, & yet might giue it vnto her, she would grant his request: he said he was *Daunus* and not *Oedipus*, and could not interpret that Riddle: which then she thus explained: quoth she, Thou being a man, neither hast nor canst haue a husband, and yet thou maist giue me a husband by giuing me thy selfe, and so I will giue thee thy request being a wife.

A certain woman earnestly looking vpon a man, quoth the man, Wherefore doe you note me so much? quoth she, I being a woman,

man, looke vpon thee being a man, out of which I was taken, but looke not thou on me, but vpon the earth thy substance and matter.

The woman was made to be a helper to man, a helper in his labours, a comforter in her selfe and in her children; according to the verse:

Vt tristis sine Sole dies, sine sidere nox est,
Sic tristis sine prole domus, sine coniuge lectus.

Where Sunne doth shine, that Hemisphere is light,
Where Wife and Children, bed and house delight.

A Cardinall on a time for his exceeding pomp & pride, was rebuked by the French King and told, that it was not their manner of old so to be. So, quoth the Cardinall, in times past Kings were shepheards and keepers of cattell.

Socrates meeting with a boxe of the eare in the Market-place, quoth he, This is the griefe, that a man knows not when to come out with his helmet.

This

The Father and his young Sonne riding both vpon a horse, quoth the boy out of his simplicity and want of roome, Father, when you are dead, I shall ride here alone.

Vpon a time a boy well educated, and of good inclination, hearing a old man rashly sweare, came running to him, and kneeling vpon his knees, intreated him for Gods sake to sweare no more, for it was a grieuous crime. The old man amazed, blusht, and sought to call backe the boy which was going on his waies, to haue knowne his name, and whence he was, but being gone without reuealing himselfe any further, quoth he, Sure thou art no boy, but the Angell of God, which hast giuen me such wholesome counsell, after this time will I neuer more sweare.

When two pleasant men were disposed to speake of strange and vnheard of things (quoth the one of them) I was in a Country where I saw a Cabbage of that largenesse and bredth, that it couered 1500. Horsemen. And I, (quoth the other) saw in another Countrey a Caldron of that huge bredth, that 100. men being working in it,

the

the largeneſſe was ſuch, that one could not heare another knocke. (Quoth the firſt) I wonder what they would doe with ſuch a Caldron. Why (quoth the ſecond) boyle the Cabbage.

Of the folly and ieſts of Schollers.

One meeting a Phyſician, prayed him he would not be angry, becauſe he was not yet ſicke.

Another fooliſh Scholler hearing a Crow would liue an hundred yeeres, went and bought one to try the concluſion.

Another wanting money, ſold his bookes, and then wrote to his father to be of good cheare, for now he liued by his learning.

Hereafter

Hereafter follow certaine briefe obseruations, or secrets in Nature and Art, not impertinent to our former subiect.

Of the knowledge of Mice.

Lianus and *Lemnius* report, that Mice by a certain naturall instinct and knowledge aboue any other creature, to auoyd their owne hurt and danger, are forewarned, and thereby will auoyd from an old house that is ruinous or ready to fall, and betake them to a new before any danger approach. A president for time-seruers, to teach them, when the great wheele runnes downe the hill, to leaue their hold, because then there is danger of falling, but when it runnes vp the hill toward the Sun-rising, to hold fast thereto, that it may draw them after it, for there is the house rising.

Of the Fig-tree.

Iosephus reporteth, that a Henne or other fowle hung vp in a Fig-tree, becommeth maruellous tender, though otherwise harsh and tough before, and that likewise a Bull or other wild beast tyed thereunto becommeth tame.

Of

Of the Kingsfisher and the Hedgehog.

THe Kingsfisher and the Hedgehog, as they are of two seuerall elements, so are they of two seuerall natures: for the Hedgehog, as it cannot abide the wind, so hath it a naturall instinct to discerne beforehand the changes thereof, which in her knowledge she preuenteth by turning the doore of her Cabbin euer from the wind. The Kingsfisher as she naturally delighteth in using to flye against the wind, so by a certaine instinct of nature, being dead and hung vp by the bill in any house, euer turneth her halcion beake to that quarter the wind standeth in, and followeth it as the needle of the Compasse touched with the stone of the Load-stone, euer turneth to the North Pole.

Q. *What is held to be the most soueraigne medicine against any infection or poyson?*

A. Plantan, which hath a marueilous vertue to deliuer and asswage the same: for further proofe hereof, this story following may confirme it, set downe as it was related vnto mee from one that was an eye-

witne

witnesse of the same, in this manner: That a Toad being strucken on the backe by a Spider, and so poysoned; the Toad beginning to swell, went instantly and did eate of a Plantan leafe, which grew neere vnto the place, and it was immediately assuaged, and she cured: being strucke againe by the Spider and poisoned the second time, was likewise by the same remedy recouered: and being strucke againe the third time, and so poysoned as before, the party that beheld the former remedy, goes instantly to the place, and for a conclusion takes away the herbe, which, when she being strucke againe, in her swelling, sought for and missed, and not finding any other neere, so preuented of her physicke, burst with the venome which here I haue inserted, to shew as well the strangenesse of the story, as the soueraignty of the herbe, and certainty of the cure.

An obseruation for women.

IT is obserued by the curious, that if a man be the first that a woman meets with, after she being newly churched comes out of the Church doore, it signifies that her next child will be a boy: if a woman, then that it

will

will be a girle: But this we take rather to be opinion then probability.

Of Hemlocke.

A Certaine Countriman had a field ouergrowne with Hemlocke, into which he turned his Asse to feed, he comes shortly after and found him (as he thought) dead: the Countriman thinking him to be indeed, began to flay him: a Physician coming by, imagined the reason, bought him for his skin, and after he had bought him, quoth hee, I will fetch him to morrow: In the morning when he came, he was recouered and aliue, being awaked from the deadly sleepe wherein the Hemlocke for a time had cast him: which when the other saw, he repented him of his foolish bargaine, and the other gloried in his crafty match.

Of a Flye.

IT is a Maxime, that what is once dead cannot be recouered; yet a Flye, that worthlesse creature being drowned & dead, will be recouered againe by laying her warme ashes. As likewise the Cuckow

sleepe

deepes as dead all the winter, is reuiued a-
gaine in the Spring by the warme approa-
ching rayes of the Sunne.

Of the Horse.

TIs a maxime in Farriers Hall, that the liuelier and quicker a Horse is, the deeper will hee thrust his head into the water when he drinkes, as the duller and slower, the more shallow.

Of the Sabbaticall Riuer.

IOsephus in his History makes mention of a certaine Riuer that ebbes and flowes six dayes of the weeke, and euer rests without mouing on the Sabbath day.

Likewise a second wonder.

IN the Ile of Man are found at this day certaine trees of Timber, and other wood in great abundance, many fadomes under the ground, which were thought thither to be brought and buried in *Noahs* flood, and not discouered till of late yeeres.

Con-

Conclusion.

I That this while haue traueld in a task
Vnfolding Questions that like Ridd
maske,
And haue their depths reueal'd, that se
found,
Which craues more art to answer than p
pound,
From Iests and Epigrams haue soar'd to
Sky,
And ioyn'd their lower vse to things m
high,
Haue writ of Winds, whose restlesse r
still doubles,
Of Iles, and Ports, and Riuers, where
troubles,
I all which hauing past what I intended,
My taske is done, much added, here all
ded.

FINIS.